THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

The Cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the God of day; and at his warning
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine. —SHAKESPEARE

He [Socrates] was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said (they were his last words)—he said: Crito, I owe a cock to Æsculapius; will you remember to pay the debt?—*Phaedo*

The ancient Sages were highly scientific in creating their symbols and emblems, their tales and talismans. The Hierophants were not only mystics who felt the unity and moral power behind the manifested universe, relying on intimations which, however intuitive, were vague all the same. The experiences of most mystics consisted in feelings, lofty and stirring. They touched heights of the heart and in themselves were content in the hope that others in due course would have similar experiences. Not so the sages who also felt but who sought knowledge to understand what they felt and, not content with the experience of bliss, secured full mastery over the Powers of Nature as of Self. The Sages saw and understood the mighty magic of Prakriti, and controlled it through the power of Purusha, the Spirit.

Such a Sage is able to rise to the Highest Place; controlling both Spirit and Matter he becomes Uttam Purusha, the Superior Man, the Mahatma very difficult to find. The Sage not only feels the Presence of the Macrocosm, within and beyond himself, as the mystic does. He knows the Great Universe, how it comes into being, what laws govern

it, how evolution spirals onward. He gains the victory over death and so becomes Master of Life, surviving every change, every transmutation, every destruction. He is the Regenerated, Puissant One in whom Compassion Absolute throbs, keeping time and rhythm with the heart-beats of Wisdom.

Therefore, Sages who see the sorrowful plight of humankind try to save man from the death of the Soul which follows mental blindness and moral decay. The Light of Wisdom-Compassion which the Sage-Seer embodies is constantly, as well as cyclically, used by him to help human souls drowning in the ocean of Samsara. One way in which such helpful knowledge is imparted is through symbols, allegories which can awaken the human mind.

Ancient Symbols are profound. Such true symbols are not arbitrarily created. They are true, living messengers in the manifested universe. The Sage has deciphered and points to them as visible signs of hidden eternal verities. The Powers of Krishna, enumerated by himself in the *Gita* are an example. In Iranian Mythology as in those of Greece and Scandinavia and in others, many striking symbols are to be found. Thus the Egg is a symbol; the Tree is another. There are flowers and birds and beasts and reptiles which are concrete messengers of grand truths.

Symbols and allegories were not invented by sages; they were natural concrete objects which carried hidden truths, through the verities they represented. Between the Seer's penetrating gaze and the poet's or the philosopher's flights of fancy there is a difference. Between true symbols, emblems and allegories which form part of living Nature or Pan-Sophia and man-made images, similes and comparisons a distinction must be made. The former prove the Law of Correspondence and Analogy actually at work in living Nature. Man-made images often distort the operation of that Law, confusing human perception.

Today we are pointing to one such true symbol from the Zoroastrian *Vendidad*, which mentions the Holy Cock *Paro-darsh*.—"He who foreshows the coming dawn."

The cock is known for his eerie crowing and poets and dramatists have sensed its weird significance. But not all have evaluated truly the nature and character of the bird which the Greeks named Alectroun because it is the most magnetic and sensitive of the feathered tribe. The cock was sacred to Æsculapius, the *Soter*, the Saviour, who had the power to raise the dead to life. The cock was always connected in symbology with the Sun, Death and Resurrection. The cock crows in time producing one rhythm; out of time and then it is out of tune. Its crowing is held to be a sign of death unless the bird crows in the small hours of the morning—herald of the dawn, the resurrection of night into a new day.

In this sense some verses in the

Vendidad are worth reflecting upon. In the 18th chapter, Ahura Mazda declares that the cock Paro-darsh is the vehicle of the shining Sarosh who embodies the Holy Word. In the small hours of the morning that cock absorbs the peculiar dauntless energy of the Ushah period and gives out his cry. This period is also that of Usha, the Maiden who is at work preparing to welcome the Sun. What does the cock cry ?—" O men, awake, praise the Purity of the True and thus destroy the powers of darkness ! If you do not, the demon of idleness and inertia, Bushyasta of the very long arms, will crush you." This demon tries to throw over the waking men his darkening net of lazy lolling, whispering "Sleep, O poor man; this is no time to do work." But the cock crows again: "O men, overlong sleep is not suitable for you !"

This which is written in reference to the body is an allegory of the Soul. The mind waking to the pearly light of a New Day, while catching a glimpse of the Rosy Dawn, is tempted to procrastinate, and too often returns to his material, sensuous environment wherein the Demon of real idleness rules. The devil of the sensuous social order is busy; keeping men and women tied to their sense-life he is the destroyer and harasser of Soul Life. Verily that demon has long, long arms and they catch to his embrace thousands of men, many of whom have glimpsed the Light of the True, and who, therefore, should be beyond his reach.

There is the Christian Gospel story of Peter and the cock crowing thrice. Is not this its message ?—That the Master gave the opportunity to Peter to resurrect himself—to die so that he might live—an opportunity which Peter failed to use ? Who can say that the failure of the Roman Church to be true to the pure teachings of the Master was not due to this failure of Peter, who denied his Lord to save his own skin ?

We may well take these lines in *Hamlet* about the Birth of the Christ-Spirit as an intuition which the great dramatist expressed :—

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.

The cock has the power to resurrect. His cry is the symbol of the resurrecting power of the benign Spirit, which lights the mind and works for the series of progressive awakenings. Those who refuse to receive its benign influence go from death to death. Those who bow to its influence pass from life to life. Does not everyone aspiring to resurrection owe, like Socrates, a cock to Æsculapius ?

SIX POINTS OF VIEW

[The distinguished Indian thinker, **Prof. M. Hiriyanna,** author of *Outlines of Indian Philosophy* and *The Essentials of Indian Philosophy*, is eminently fitted to make clear even to the layman the distinctions between the "six *darśanas*" of Indian philosophy, of which one hears so much and commonly knows so little, distinctions which many believe to be more apparent than real. That they are fundamentally identical, as the "six principles of that unit body of Wisdom of which the '*gnosis*,' the hidden knowledge, is the seventh," and their synthesis, is not always recognized by the zealous followers of one or another system. For, though the ideas are the same, the terms differ with each school, so that the correct sense is often lost.—ED.]

We often hear of "the *six* systems of Indian philosophy"; as there are actually more than six, it is necessary to specify what the "six systems" are. There seems, once, to have been room for difference in choosing them. But, according to current usage, they are Vedānta, Mīmāṁsā, Sāṅkhya, Yoga, Nyāya, and Vaiśeṣika.[1] These are described as orthodox systems, for they do not question the authority of the Veda as others, like Jainism and Buddhism, do. It is usual to refer to all the systems, whether orthodox or heterodox, as *darśanas*. The word *darśana* literally means "sight" or "vision"; but, in the present context, it is generally taken to mean "a point of view," by which is to be understood a world-view distinctive of a particular system of philosophy. It may, for example, be monistic or pluralistic, realistic or idealistic. The purpose of the present article is to sketch the different points of view of the six orthodox systems, without entering into technical details. We shall speak generally of matter and mind or, as they may otherwise be expressed, nature and spirit; and we shall refer to categories like "quality" and "relation," so far only as is quite necessary. We shall begin with the Vaiśeṣika.

(1) *Vaiśeṣika:* This doctrine conceives of matter as consisting of atoms, and explains the whole of the material world as constructed out of them. The atoms are of four kinds—earth, water, fire and air; and their number, in each case, is infinite. While these atoms have some common qualities, like their infinitesimal magnitude, each has also its distinctive quality. Earth has odour; water, taste; fire, colour; and air, touch.

Thus the material universe consists finally, in this view, of independent substances characterized by attributes, like as well as unlike. These attributes themselves are con-

[1] *Cf.* Haribhadra's *Sat-darsana-samuccaya* (8th century A.D.), where the six systems dealt with are somewhat different.

ceived as independent not only of one another but also of the objects to which they belong. Thus the redness of one rose is distinct from the redness of another; and it is, in each case, quite different from the rose to which it belongs. This is an attribute which is known as "quality" (*guṇa*).

The attributes may be of a different type also, for instance, "universals" (*sāmānya*) or general features by virtue of which objects are classifiable. For example, "cowness" is such a feature. Unlike "redness" in the above example, it is regarded as common to all cows. Yet two cows are here regarded as not less distinct from each other than are a cow and a horse. That is, even things belonging to the same class are viewed as being quite as different from one another as those of different classes.

So far, we have spoken about substances and their attributes and, incidentally, have referred to the relation between them as one of absolute distinction. This relation is what is now commonly rendered in English as "inherence" (*samavāya*). Broadly speaking, there may be another kind of relation—"conjunction" (*samyoga*), as, say, between a table and a rose lying on it. It will be noticed that there is a very important distinction between the two relations. While, in the latter, the two terms related are not merely distinguishable but also separable, they are only distinguishable in the former. Yet both relations are explained as external in the sense that the terms related are equally distinct. That is, the rose, in the above examples, is ontologically as distinct from its redness as it is from the table on which it lies. To put it briefly, relation, as conceived here, is not a bond of unity; it is rather a sign of difference. Another characteristic of this doctrine is that it accepts only change of place (*parispanda*) and not change of form (*pariṇāma*). That is, things may exhibit movement—as, for instance, when a ball is rolling—but they never grow. What is commonly known as "growth" or "development," as when a seed becomes a sprout, is explained as a new creation and not as mere transformation.

The individual souls (*jīva*) are many; and each of them is eternal. It is also pervasive, although its operative presence is limited by its physical body. That is, though theoretically the soul is present everywhere, its capacity to think, feel and act depends upon the physical aids, like the sensory organs, with which it is provided for the time being. But as knowledge, feeling and volition are explained here as attributes of the self (regarded as a "substance"), and are therefore absolutely distinct from it, the self, *in itself*, ceases to be mental. Thus the real mental or spiritual element is here represented as a possible and temporary feature of the self, so that the place assigned to it becomes quite minor.

As this doctrine postulates an in-

finite number of ultimate reals, which are absolutely different from one another, it may be described as *radical pluralism.*

(2) *Mīmāṁsā:* This doctrine appears in two forms: but we shall consider only one of them, *viz.*, that which is associated with the name of Kumārila. It resembles the Vaiśeṣika generally in its theory of matter. But there are some important differences:

(*a*) The doctrine accepts, like the other, an external relation, "conjunction," between different substances, for example, a table and a rose lying on it. Here the relation is external, since the table and the rose are not only distinguishable but also separable. But where an attribute is predicated of a substance, as in the case of a rose that is red, we have not an external relation, as in the Vaiśeṣika, but an internal one (*bhedābheda*) in the sense that they are not totally distinct, but distinct and, at the same time, identical. That is, the doctrine attaches due value to the distinction in the situation, *viz.*, that the terms related are distinguishable but not separable. The outcome of such a view is that the attribute, say, "redness," taken by itself and the "rose," taken by itself, are pure abstractions here; and it is their concrete unity that is truly real.

(*b*) The doctrine interprets universals as actually linking up the corresponding particulars, so that it recognizes synthesized groups, instead of only wholly independent reals as the Vaiśeṣika does. Two or more cows form a unity in diversity here.[1] But it fails to extend this principle of synthesis to the whole of physical reality, making a complete distinction between one group of things and another, say, cows and horses. In thus acknowledging a synthesis, though only sectional, of the things in the universe, the doctrine gives a more satisfactory solution of the problem of the one and the many than the Vaiśeṣika does.

(*c*) This doctrine, unlike the previous one, believes that matter can change its form. While, according to the Vaiśeṣika, the seed and the sprout are quite distinct, here they are regarded as distinct *as such*, but also as one as aspects of the same entity, say, the plant in question. That is, there is a continuant element when a seed becomes a sprout as well as a changing one.

The conception of the self also here resembles that in the Vaiśeṣika, except in one important respect. It is not a static entity, but can undergo change of form, knowledge being one such change in it. Knowledge is not here, therefore, an adventitious quality of the self, as it is there, but an innate phase of, or a form of activity in, it. That is, the self, *in itself*, is spiritual; and, so far, the conception here is superior to that

[1] It will be seen that "cow-ness," being a kind of attribute, the relation between it and a cow is identity-in-difference; and it is the concrete unity of both that is real, each of the two factors, taken by itself, being a pure abstraction.

in the Vaiśeṣika. There is another aspect of the self, as conceived here, to which it is necessary to draw attention. It is known whenever any object is known at all. In fact, all consciousness is here self-consciousness. But the self is, at the same time, the agent in knowing, so that it partakes of the character of the subject and of the object.

This doctrine is *pluralistic* like the Vaiśeṣika ; but, as it admits what we have described as " sectional synthesis, " it is *not radically so*.

(3) *Sāṅkhya:* The process of synthesis is carried further here and the whole realm of physical nature is brought under a single head, *viz.*, Prakṛti. It is conceived as complex, being constituted of the three *guṇas* —*sattva, rajas* and *tamas*—which, though distinct, are not separable. In addition to being complex in character, Prakṛti is also dynamic as conceived here, and it is continually changing its form. All things in the physical world are evolved out of it ; but, though derived from the same source, they are diverse, because of the different ways in which the three *guṇas* combine to make them. Nature here accordingly ceases to be conceived as discontinuous as it is in the above doctrines. It is a self-evolving entity which has the three *guṇas* as its enduring element, and the multifarious things of experience as its varying phases. As the whole of the physical world thus forms a unity in diversity, there is no room for any external relation in it. So far, the doctrine differs from the view of Kumārila whose synthesis of the physical element in the universe may be criticized as half-hearted.

It will be remembered that, according to Kumārila's Mīmāṁsā doctrine, the self is both the subject and the object in knowing. Contrary to this, the Sāṅkhya maintains that what knows must always be other than what is known. Nothing, it is said, can be the subject as well as the object of one and the same action. The eye can see other things, but not itself. It is no doubt true that we speak of knowing ourselves ; but then we mean only the not-self or the *knowable* element which happens to be included in the *jīva*. It is this not-self that Kumārila mistakes for the objective aspect of the *jīva*. That is, the present doctrine splits up the *jīva*, which the other two doctrines take to be integral, into two parts—one, the true self ; and the other, the " internal organ " (*antaḥ-karaṇa*) which, as a product of Prakṛti, is the not-self. The result of this analysis is that Puruṣa comes to be regarded as the very essence of sentience (*cit*) and therefore the very opposite of Prakṛti. These two elements being fundamentally antagonistic, their unity only *seems* to be given in self-consciousness ; but it is really a delusion.

The Puruṣas are here also believed to be many ; but, if we overlook that feature for the moment, the doctrine may be described as *dualism*.

(4) *Vedānta:* Here actual *monism* appears. The whole of the objective universe is shown to be

Brahman, and the individual self is finally identified with it. The doctrine thus accepts not only the complete integration of physical reality which the Sāṅkhya acknowledges, but goes further and postulates the unity of all things—whether physical or mental. In other words, here self-evolving Brahman takes the place of the Sāṅkhya's self-evolving Prakṛti; Brahman constitutes the continuant element, and the *jīvas* as well as the multifarious forms of nature constitute its changing phases. In every one of the above doctrines, nature and spirit are conceived as entirely distinct. That is, they are all realistic in their outlook. Here, on the other hand, nature is regarded as but a form of spirit—a view which makes the doctrine not only monistic but also idealistic.

Some Vedāntins stop here, and represent this all-comprehensive principle as the ultimate reality or the Absolute. But Śaṁkara, who is the most renowned exponent of Vedāntic monism, does not agree with them. For he considers that "identity" and "difference," being mutually contradictory, cannot be predicated of one and the same entity. It makes the nature of the thing self-discrepant; and self-discrepancy, according to him, implies that the thing in question is an appearance. The ultimate reality accordingly is not, in his view, all-comprehensive (*saguṇa*), but transcendental (*nirguṇa*)—that which lies behind and beyond both unity and diversity. This is the meaning of "Not so, not so" (*Neti, neti*), as taught in the Upanishads.

But it may seem that, if we represent the Absolute as totally featureless, it ceases to be a reality for it then becomes an unknown and unknowable something. "Pure being," it has been said, "is pure nothing." It might be so, if the negation of features were the final teaching about it. But that is only a part of it; the other and the more important part is the final identification of Brahman with the Ātman or the individual self. With this identification, the Absolute ceases to be an unknown something, for it thereby comes to be related to what is known to us all in some way, *viz.*, our own self. And because nobody can deny himself or plead complete ignorance of himself, all are obliged to admit its positive and spiritual character. Our knowledge of our own self may not enable us to claim that we have realized Brahman, but it is certainly adequate to give us what may be called "a conjectural insight" into its essence.

Strictly, these are the only *four* world-views advocated in the six systems; and the two remaining systems, of Nyāya and Yoga, have no such views. That is the reason why they are generally treated along with the Vaiśeṣika and the Sāṅkhya respectively. Of these two pairs, it is possible to point to some difference in this regard between the Sāṅkhya and the Yoga. For, the Yoga doctrine finds a place for Deity, while the Sāṅkhya does not. But

Deity is not conceived here as actually creating the world; it is Prakṛti, as we know, that evolves, of itself. But his mere presence, it is postulated, furnishes the initial impulse for Prakṛti to evolve; and this *does* constitute a change in the Sāṅkhya world-view.

In regard to the other pair, their world-views are identical, unless we stretch a point, when it is possible to indicate some difference between them also; but this affects their general *attitude* towards the world-view and not the world-view itself. Every philosophic doctrine necessarily comprises ontology or a theory of being and epistemology or a theory of knowing. That is, it tells us what the nature of reality ultimately is, and how that nature has come to be discovered. The Vaiśeṣika and the Nyāya also do so. But there is a difference of emphasis in this respect, *viz.*, that while the Vaiśeṣika stresses the ontological side, the Nyāya does the epistemological. This is clear, for instance, from the nature of the categories which they postulate in the beginning: "substance," "quality," "action," etc., in the one, and "proof," "doubt," "conclusion," etc., in the other.[1]

M. HIRIYANNA

OUR CULTURAL CRISIS

Lecturing on May 9th at the Bombay Branch Royal Asiatic Society on "Cultural Crisis in India," Shri K. G. Saiyidain, Educational Adviser to the Government of Bombay, warned against the reactionary trend in India. Her culture owed its dynamism and its continuity to its assimilative character. Its hospitality to other cultural elements had enabled it to grow from strength to strength, while civilizations around it had perished. The present-day proposal by reactionary elements was to reverse this trend, not only to close the doors for the future but also to eliminate from Indian culture the elements derived from the Islamic and the Western contact. These included the Mogul elements in Indian music; Sufism; England's "great gift of the English language," so valuable for international contacts and for Indian development in science, philosophy and politics; and the rich and flexible Urdu language. It was even urged that words in common use but of Arabic or Persian origin be deleted from the languages of India!

Shri Saiyidain did well to protest against this fanatical tendency, which, if successful, would be fatal not only to the Indian cultural tradition but also to the hope of modern India's helping to lead the way to a united world. Its outcome would be, instead, as he pointed out, the giving of an impetus to cultural divisions along sectional, creedal and communal lines.

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[1] *Vaisesika Sutra*, Ch. I.; *Nyaya Sutra*, I. i. 1.

CULTURAL CONTACT WITH KENYA

[**Mr. Peter Koinange**, the Western-educated son of a Chief of the Kikuyu Tribe of Kenya, visited India in the summer of 1949 as the guest of the Indian Government. Before a large and appreciative audience he gave on August 29th, at the Indian Institute of Culture, Bangalore, the unusual and interesting lecture which we publish here in somewhat condensed form.—ED.]

I shall not be able to bring out fully the spiritual and emotional content of culture as experienced by the Africans in East Africa. One cannot speak of cultural contact and of the contribution of African culture without describing the relationship between the tribes and also the ways of the people. The languages of East Africa are numerous; Africans do not have a common language, or any written language. They have not preserved their culture pattern in a written form but African culture may go back 20,000 years. Only today have excavations started to find out its secrets. In Nairobi, about 20 miles from my home in Kenya, you find a National Museum, which two years ago brought together people from all over the world for a historical conference. Now history and archæology are changing, because they found at Nairobi a definite source of culture which goes back many thousand years. Western culture has certain elements of African culture behind it.

Since we have no records, we can discuss what the culture of Africa is only from the people's customs, ceremonies, rituals and everyday life. That which has been preserved by African custom can be called real African culture. Let us take counting with the African numerals. Although we cannot write, for every number there is a symbol. We have 1: we put up one finger. We use two fingers for 2. When we say three, the fingers make the same sign as a figure three. When I make the sign for 4, it is exactly that way that 4 is written. Now, I make 5 with one stroke round and another one there. For 6, I make that circle and I put the other finger there. The 7 is almost the same. The 8 I make that way; you will see the twist of the 8. The 9 is the same as the 6, but I put it downward. For the 10, you can see zero and the upright stroke. It has been the practice in my tribe for ages. Experts have examined the symbols Africans use in marking their beehives. They are like the figures used elsewhere. We do not know whether they borrowed it from us or we from them.

Another aspect of culture can be symbolised by sounds. When the Africans offer a sacrifice to bring rain, they kill a sheep and collect the oil from its fat. All the people

go under a tree—men, women and children. The medicine-man goes up in the tree with the oil and sprinkles it on the tree and the branches and the oil drips down on the people. Sounds represent their prayer. The women in their high voices make this noise: "*Ri—ri—ri—ri*" very rapidly, at the same time moving very fast the fingers of their upraised arms, representing the continuous dropping of the rain. Meanwhile the men are singing slowly in their deep voices: "*Thaa—thaa—thaa—thaa,*" with large, slow, horizontal waves of their arms, showing the flood of rain they want, spreading all over the fields, and the boys make the sound: "*Chak—chak—chak—chak.*" They have no use for the rain, but when they walk in the rain their feet make the sound: "*Chak—chak—chak—chak.*"

The Africans know the stars and their combinations and when they should get rain. If there is a delay they know it by looking at the stars and the clouds and will ask why. If the calamity is due in any way to the people, they say, we must all offer sacrifice. And, as they pray, they have a common faith that the rain will definitely come. Once when I participated in a ceremony, seven days after it I saw rain, though I shall not challenge any one who says that it was not due to prayer.

What else have we kept of the ancient African culture? We face to the South, North, East and West. Kenya is protected by four mountains and we face one mountain to offer prayers. We say that the God of Mountains will bring us rain. The prayer is answered by God in His own way. The concept of God we did not get from Europe or from Indians. The word for God is *Ngai*. We have no image of that God. We have no knowledge of God; we cannot describe God in terms of any other thing.

If the rain does not come the same ceremony is repeated, this time not under a tree, but in the village of the oldest of the elders. The oil and blood are sprinkled at the gate and on the cooking stones. The Children of Israel, we are told, had the same custom of sprinkling blood. I cannot say how it came from Egypt down to Ethiopia and whether the same custom is used by all the tribes but it is among my own tribe.

Evidently there has been a connection also between us and the people of India. In the Museum here I found about twenty different types of ear-rings, used by ladies of this country, as also in East Africa. Which borrowed I cannot say.

Nobody will understand African music, unless they understand its nature. Sounds of the voice are accompanied by movements of the hand so that we have a form of rhythm. You may call it a broken rhythm, but we do symbolise by it some things that are very hard to express. Unless you combine that motion with the voice and the deep significance of what they want to describe you will not be able to

understand African culture.

African art, they say, is a unique thing of three dimensions. That has been characteristic of paintings throughout Africa.

What about our social customs? What is the relationship between the child and the old person? We have an age-group system, based on ritual circumcision. Only when one has passed this ceremony is he respected as a man.

The word Bantu means "man above men." Throughout the world, whether a Bantu is a poor coolie or very rich, sick or well, here is a man above men. It does not apply only to a Messiah. They all consider themselves men above men. Others, though they are rich people, Indians, Americans or Europeans, are below them. It does not matter whether you come with atom-bombs, you cannot convince them that you are higher in any way than they. You will see a man standing for hours and hours. He will hold his spear erect, put one foot against the other leg and, sustained by the spear, can stand for hours and hours. And, standing so, he feels that he is a Man. You may call it a strain, but to him it feels comfortable. You are comfortable sitting cross-legged, but I am not. I sat that way the other day at Sevagram. The food was served but I could not eat; the food was not going to the right place.

In the culture of the Bantus a man rises from one stage to another by offering cattle and sheep for sacrifice. They have a small council of elders. When I returned from England, I was to take part in activities for students. For this I wanted to be initiated into that council. I fulfilled every requirement but the one that you must have reached an age where your wife can no longer have children and you also cannot beget children. Furthermore, your descendants must be calling you Grandfather or Great-grandfather. I did not fulfil this and so I was not admitted. That council exists because people who have reached that age are not primarily interested in their own people, those who have come from them. They will not be concentrating their prayers on their own offspring. If a person is 80 or 90, the whole village will call him Grandfather. As he enjoys the pride of a grandfather to a good many, just as "Bapuji" did in this country, he is not concerned with the individual. The Africans respect their old people because of that function of theirs in society.

Marriage with us starts in the way common to every marriage. The girl looks at a boy. The boy responds. There is one particular phrase for which a man keeps his ears open—whether the girl will say "I have parents." Then that man will know he is accepted. Then the parents on both sides will start secretly to check up on each other. Then the boy's father will go to the girl's father and the boy's mother to the girl's mother. The boy can relax; everything will be done by the parents. The boy's father will

pay a dowry—a certain number of sheep, goats and cattle to the father of the girl. But the payment is not just that and finished. My father, for instance, is 80 and any time my mother's relatives come to see her they are always given cattle or sheep.

Next some girls of the boy's family hide and catch the girl as she returns with other girls from work in the fields. There is a struggle between the two groups until those on the boy's side promise to give something to these girls. Then they take the girl to the boy's house. She is kept there for eight days, sleeping at night with the boy's mother, during which time the girls of both sides are there night and day; the father of the boy is supposed to supply oil and food for these girls. During all that time the boy has not seen the girl again. He is very busy putting up a hut behind his mother's hut. After the eighth day they perform sacrifices, the killing of sheep and the like, and in the evening all the girls must go. Now the mother takes the girl to her own home, where her husband meets her.

The first child, if a boy, is named for the boy's father, the second boy for the girl's father. The first daughter is named for the boy's mother and the second for the mother of the girl. This is a very interesting part of the African culture. Suppose I have four children. My father, in a joking way, no longer is my father; he is my son, because we have this son named for him. So he is my son and my mother is my daughter. But since my mother is the wife of my father, therefore, my daughter, who is named for her, is treated by my father in play as his own sweetheart. As such my father is my son-in-law. And so my father-in-law and my mother-in-law come to another stage of being my daughter and my son. If I have a quarrel with my wife and she plans to go to her own original home, her mother will ask her one question very difficult to answer. "Where have you left me?" Meaning the girl called after her. "Why have you left my husband?" Meaning the little boy called after the husband. Since my wife has her own father and mother and, if there are more children, her sisters and brothers too, in her own home, she cannot go anywhere and therefore we have no divorce. I do not know whether that was an arrangement to take advantage of women. Because there are plural marriages for men; some chiefs have forty wives. These forty wives would have more than 200 children, brothers and sisters, and even if the man is dead they will not go home. There is an argument for that social structure, that women are tied down in that way so that they consider their place inevitable.

But as men over 80 are regarded as the key persons of the whole life of the village, so also women are respected.

The men will not offer sacrifices without women. No old person will be asked to perform sacrifice unless his wife is living. African culture

has a dignity in accepting the rights of women. We raise maize and other crops. When the crop is in the fields it is the property of the men and the women have no right to it. But as soon as the food is collected and is in store, a man has no right to it. This is a check on man's conduct. No man will touch the food, even if it is prepared and ready unless it is presented by a woman; this is African custom. He will stay hungry if the food is not presented to him.

Let us compare this with European culture. If two people marry, there is a cheque-book. A man can delay payment for clothing or perhaps even can starve his wife. Therefore, in the European system a woman is a servant of her husband, whereas in Kenya, among the Bantu people, although they say "man above men," when we speak in terms of the stomach, men are actually at the mercy of women because men can never cook and there are no restaurants. So, the notion that we treat our women as beasts of burden is wrong. A man does not want to disappoint his wife. I make that comparison, not to say that European culture is bad, but to show that African culture has a stability of its own.

In 1947, there were 40,000 divorces in England alone. Well, we are not saying that plural marriage must be practised in India or in Europe. But if that sort of thing persists, whether there is one marriage or plural marriage, Africans have something to contribute to Europe, which will free it from these continuous divorces. Africans are not marrying for the sake of divorcing next day. And therefore I say that if African culture is given a chance to interpret itself to the world, others may find some things that would aid them.

On the strength of two tribes in all Africa, one in the Belgian Congo and one by Lake Victoria Nyanza, the stigma of cannibalism and of going nude has been attached to Africans generally. Such verdicts are wrong and a very poor interpretation of African culture. The only person who is qualified to interpret African culture is an African. It is only by describing the Africans' real customs that people can bring out their culture.

I believe that every group has a certain significant culture and a certain goodness in it which, if given a chance, can be good for humanity. I am not saying this from any political point of view, but the African culture pattern has features which could be good for the people of India or of Europe. What we want is a chance at education so that Africans may interpret their culture in a way which you will understand. The Africans have something to give to the world if they have a chance. And that chance could be given only by allowing Africans to know your culture and by you yourselves studying the African culture and seeing whether there is anything in it for you to share.

PETER KOINANGE

THE X FACTOR IN POLITICS

[**Mr. George Godwin,** English novelist and essayist, attempts here to analyze the apparent failure of the Welfare State to achieve its objectives. In so far as the failure reflects inadequate visualization of the economic factors involved, as in the disastrous housing project which he describes, the remedy is not far to seek. Housing is only one of the needs of man and wise planning must take as its goal the all-round development of the people concerned. But the roots of the wide-spread disappointment with the results so far achieved lie deeper. It has been rightly urged that the home should furnish the pattern of the State, but that does not mean that the State should supersede the home or rob its members of the opportunity for character formation which mutual accommodation and mutual sacrifice and service can afford. Even the Welfare State has its weakness when, becoming the impersonal parent, it usurps the father's place, as Mr. Godwin brings out here. And whatever the motive with which the dominant rôle in human lives is assumed, there is no guarantee of continuing benevolence, and men conditioned for dependence are but too unlikely to resist the gradual transition from the Welfare State to the totalitarian régime. The combining of security with worthy incentive, of freedom from want with individual responsibility and co-operative effort, is the great problem of the Welfare State today, as it has always been that of the home, which still shares with the State the responsibility of furnishing to youth the best conditions for the growth of character.—ED.]

Some years ago the Council of Stockton-on-Tees made provision for the settlement of a large number of its people in a fine new housing estate. The migration of some 50% of the town's poorly housed, or "slum" dwellers, to a splendid housing estate on the outskirts of the town had every apparent advantage. The people would be healthier. They would be happier.

The town's Medical Officer of Health decided that this was an opportune moment to use those who remained in the bad housing conditions as a control for the assessment of the progress made by the group removed to ideal housing conditions.

His Report, subsequently published, was disappointing for those who had anticipated an increase of health and happiness by the satisfaction of material needs. The rehoused population were not healthier; their children did not grow taller or become more intelligent. Nor were they any happier than those left behind, but, in the main, less so.

What, then, had been omitted from this policy that tended to negative its excellent objects? Well, it may be called the *x* factor. It is present in nearly every policy devised by man for social and economic

betterment. It is found to take a variety of forms when identified as the cause of subsequent failure or but partial success.

In the Stockton-on-Tees example the people transferred to good housing conditions did not thrive because the price exacted for their better housing was too high. Nothing appears more simple than to move a section of a town's population from one site to another: nothing, in fact, in urban planning is more complicated.

What happened in this particular case is what has happened in other similar cases. The nice house in the pleasant road exposed the poverty of the newcomers' furnishings. This demanded deflecting money from the larder to the front windows. In the old " slum " one could go in old clothes without shame. Not so in this grand new neighbourhood. So yet more money is deflected from the larder to the back. Soon the clothes are covering ill-nourished bodies. In the old neighbourhood a penny served to get the bread-winner to his work. On the periphery of the town that penny has become sixpence.

The lesson to be learnt from this example is that no plan devised by politician, municipal or state, is perfect. And that that which has the aspect of a good may be in fact an evil.

It is generally agreed that the family, of father, mother and children, is the normal biological unit. It is also the unit of the structure of society. It follows that any sound society must be built, and can only be built, where family life provides its members with decent conditions for life on the spiritual, mental and physical levels. Until the turn of this century government was concerned with three principal tasks, namely, the security of the realm against the foreign enemy; the preservation of peace within the realm; the enforcement of contract.

Today, the philosophy of government tends everywhere in the world (even in the U.S.A.) to assume a parental rôle. Responsibility is assumed for the nurture, education, health, moral instruction and careers of the children. Duties and obligations formerly accepted as right and natural by the father—the natural head of the family unit—are now performed on his behalf by the great Departments of State who assume the rôle of impersonal father-surrogate. Thus the importance of the natural father declines, while that of the artificial parent becomes paramount.

This trend must profoundly influence the future form of the family. For what political theory and practice involve is not compatible with family life as it has been lived throughout recorded history. The question is: Can the State assume the parental rôle without eventually transforming, or even destroying, the institution of the family? The effects of boons granted to the individual in the family may be revealed as conferred at the high price

of harm to the family as a social unit.

For example, a youth or a girl coming out of the Forces after the late War was easily eligible for generous State educational grants, sometimes as much as £200 a year; nor were they precluded by marriage from these benefits. These young people did not have to compete for these advantages; nor did they have to look to the father for the financial means to them. Far more important than the father looms up the anonymous Ministry of Education. The father has lost his little kingship; the orientation is now changed: the State stands in his place.

A man who finds that the State has taken from him a burden he would lovingly have assumed, must tend to turn from an instinctual preoccupation with the furthering of his children's welfare. The matter has been taken out of his hands.

As for the young people, a marked psychological change is already discernible in their attitude to both home and State. Grants and assistance are their rights, not prizes to be won by bitter work and that struggle which hardens the moral fibre and makes for the greatness of men. A man is not rendered happy by absolution from a natural duty, but is thereby weakened on the instinctual and moral side. In the current vulgarism, he sums up his new attitude in the phrase: "Leave it to George!"

Perhaps history will conclude that Nazi Germany perished because her policies destroyed the family by rewarding the potential Judas who sits at every board. To betray to the Father-State the erring human father became a virtue. What befell in Nazi Germany may befall in other States that travel too fast and too furiously towards the mirage of the Ideal Republic.

May I be personal for a moment?

As an adolescent I was converted to Socialism. I read Robert Blatchford's *Merrie England* and *God and My Neighbour*, now unread classics of the early days of Socialism in England. Later I discovered Tolstoy and became greatly influenced by him, too. That was in the second decade of the century, while many workers were still grossly underpaid and unemployment was regarded by the middle classes as a more or less natural social phenomenon.

One believed then that only social injustice stood between decent people and a full life; that socialization would usher in an age of happy, healthy and intelligent men and women. When the first effective Socialist Government came into power, I expected in my innocence, as one who had voted for them, an upsurge of joy among the common people. I thought they would line up with the many idealists who led them and that something like a new order of things would develop out of the rich promise of a land where social justice would so soon prevail.

Why has nothing like that come to pass? Why has there been no resurgence of the spirit in these

Isles? I do not profess to know, for this is the *x* factor that is worrying many today who were the well-wishers of Socialism yesterday.

Consider the facts. The mass of the people in Britain have no longer any need to fear want, penury through ill-health, neglect in old age, or—most dreaded of all—a pauper's burial. The State has guaranteed all these boons, and, along with them, as though by some magic known only to itself, immunity from unemployment, carrying its implication of power over world economics.

Well, how have the people reacted to these blessings? Are there anywhere signs of a revival of creative activities? Of interest in the arts? Of a desire for cultural improvement? Are new and promising social activities appearing? Is the new leisure assured by (some would say) very short and easy hours of work, being sensibly employed?

The answer is that none of these hoped-for changes has come to pass. The man who, as head of his family, finds the major part of its burdens apparently assumed by the State on his behalf turns to the pleasures he knows and understands. In the main those pleasures must possess the element of gain for him. So we find that in Britain today the seventh largest industry is that of the Football Pools, a legalized form of gambling on a vast scale, masked as a competitive pastime.

The people of England whose leaders have dreamed of an ideal State, a sort of William Morris Elysium, are not interested at all. This must be a bitter moment for those who directed Socialist policies. I do not pretend to understand these things myself; but I am aware that the idealistic Socialist views which I held for many years do not work out well in practice and that the ideal State is as far off as it was when Plato wrote in Athens in the fifth century B.C.

So much for the general effect of Socialism on the people. There remains yet another unforeseen consequence, namely, the progressive curtailment of liberty and the rise of a bureaucracy that trespasses progressively on the liberties of the individual. In the past the safeguard against tyranny has been the spirit of the individual. Every liberty enjoyed by the people of Britain today was won by the courage of an individual challenging the might of the State. Thus was won the independence of all juries; and the independence of our judges; the right to the boast that the Englishman's home was his castle.

Today, all those rights are being encroached upon. Laws and regulations to the number of thousands per annum are coming into force, and infringement of liberty, even for the most personal and private of acts, proceeds without any sort of proper protest. Already many rights and liberties for which forgotten men laid down their lives are going or have gone. The consequence to the virile and dynamic is a growing consciousness of frustration. Men

who were honest yesterday become "fiddlers" today. Bribery and corruption penetrate into every aspect of the social and economic life. And with morals, manners decline.

And so one faces, baffled and bemused, the parallel processes of social legislation and social decay. The promise of Socialism was the liberation of the human spirit. It was seen as the application to daily life of the teachings of Christ. In practice it means nothing of the kind.

In early Roman times the father exercised an unrestricted paternal power, extending even to the right to slay the disobedient son. This was an evil remedied by successive laws curbing that power, laws reflecting changing values. Modern States that have assumed the paternal rôle resemble the early Roman father in that they are most Draconian where most absolute. There may be a case for the State as Father so long as its character remains benevolent. But how is that benevolence to be guaranteed? That is the large x factor of the world political situation today.

GEORGE GODWIN

SYNTHESIS OF KNOWLEDGE

Sir John Stewart-Wallace, C. B., Chairman of the Executive Committee of the World Congress of Faiths, writing in the April *Hibbert Journal* on "Religion and a Philosophy of Synthesis," defines synthesis as "a great bias in the universe leading gradually, inevitably, imperceptibly, through conflict, often bitter, deep and centuries long, to a consummation in a higher unity." The new physics, reducing matter to the manifestation to our senses of an "energy" of incalculable power, has, he declares, enormously hastened the realization of this bias towards ultimate unity.

In various spheres of human activity, political, intellectual, spiritual, he traces a trend towards unity, and proclaims "beyond all the symbols, forms, creeds and theologies a great unity in deepest essence." It is, he writes, being increasingly recognized that religion is something deeper than dogmas or outer observances, that it concerns the spiritual Reality which intuition reveals and is "a way of life ...'the desire of the soul turned to God.'"

It is true that the onward march of mankind is towards the repudiation of narrow nationalism and exclusive claims, but the very force of the urge towards unity has evoked reaction, and orthodoxies in religion are offering the same resistance to the beneficent trend as communalism, provincialism, linguistic rivalry, are offering in their respective spheres. It is for right-thinking individuals to align themselves with the forces which are working for unity and, while retaining tolerance for the victims of the divisive counsels of the demagogues, political or creedal, to pull their full weight for human brotherhood *in actu* and a united world.

JAIN CULTURE

[Jainism, with its great stress upon Ahimsa, has its message for an age in which violence has been so much to the fore and is implicit in many of the peace-time regulations and restrictions upon the freedom of the individual. **Shri K. S. Dharanendraiya,** an erudite Sanskrit and Kannada scholar and the Principal of the Sri Jayachamarajendra Sanskrit College, Bangalore, lectured on Jain Culture at the Indian Institute of Culture, Basavangudi, Bangalore, on 23rd June 1949. A somewhat condensed report of his interesting lecture is published here.—ED.]

Jain culture is an ancient one. It is not a branch of Hinduism nor is it Buddhism. Though there are some common features in all the Indian systems of philosophy, Jainism is an independent system, having its own philosophy, religion and law. It does not accept the authority of the Vedas. It has its own sacred scripture called the *Dwadadanga Vedas* and four *Anuyogas*, which have been taught by the omniscient Theerthankaras from time to time. The contribution of the Jains, to world culture in general and Indian culture in particular, in the fields of art, literature, science, metaphysics and logic is recognised by scholars of international repute. Its cult of Ahimsa has through Mahatma Gandhi gained universal applause.

The Jains have the greatest respect for others' points of view, and Jain culture begins with what is called freedom of faith and religious tolerance. But it is a well-known fact that Jain religion and philosophy are not popular for many reasons. One thing is that they lack publicity, due, perhaps, to the numerical weakness of the Jains. Another reason is that it is difficult for the common man to practise the highest principles of Ahimsa.

About a thousand years ago there were crores of Jains in India. To give an idea of the historical background of Jain culture, it may be mentioned that the Jains were holding a supreme position from the Himalayas down to Cape Comorin. They had built a vast Empire. They were also the originators of Republics. It may be interesting to note that the Jain Republic was the first of its kind in India and that the father of Mahavira was President of the Republic in North Bihar, which was then called Magadha.

Magadha is the birthplace of two of the greatest teachers of Humanity —Lord Mahavira and Lord Buddha. Mahavira was born in North Bihar, and Buddha in South Bihar. Both lived during the sixth century B.C., and both propagated the great cult of Ahimsa. Lord Mahavira was a senior contemporary of Lord Buddha. Lord Mahavira was forty-nine when Lord Buddha was born.

Their contemporaneity has led some scholars to believe that Mahavira and Buddha followed and taught the same religion. That is wrong. Jainism is an entirely different religion from Buddhism, and the teachings of the Jain religion are more ancient than the teachings of Buddha.

Some of the Western research scholars have made a deep study of Jain history and have come to the conclusion that Jainism existed long before Mahavira and the twenty-fourth and last Theerthankara.

The Jains worship twenty-four Theerthankaras. Lord Parswanath, the 23rd Theerthankara, lived in the 8th century B.C. He was a Prince who reigned in Benares. The twenty-second, Lord Neminatha, was a contemporary of Shri Krishna, the Acharya of the *Gita*, and was his cousin. The First Theerthankara was Lord Purudeva. It may be interesting to know that Gomateswara was the second son of the First Theerthankara and the brother of Bharatha. The *Bhagavata* corroborates the story of the first Jain Theerthankara.

Jain history shows that the *Mahabharata* war took place about 5,000 B.C. The events chronicled in the *Ramayana*, the Jain books state, took place about 150,000 B.C., during the time of the twentieth Theerthankara, Shri Munisuvrata, Abhinava Pampa, in his Kannada *Ramayana*, one of the great masterpieces, says that Rama, Ravana, Sugreeva and Anjamaya were all Jains and followed the Religion of Ahimsa. Of course, the Jain *Mahabharata* and the *Ramayana* give out a different story from the *Ramayana* of Valmiki or Vyasa's *Mahabharata*. They have their own versions. In Jain literature we see Ravana and Duryodhana as the greatest tragic heroes. They are not villains as they are depicted by Valmiki and Vyasa.

The first Theerthankara, Vrishabhadeva, is regarded by the Jains as Adi Brahma. It was he who taught the Jain doctrine of Kalpas. They divide time into six divisions, the fourth kalpa being in Jain history the most important time. In the first three divisions, they say, men had celestial gifts by Kalpa Vrikshas. They did not work at all. They simply enjoyed. When we come to the end of the third stage, the third division of time, misery begins. The Jain Puranas say that the men wondered about the physical happenings. As they descend they see the Karma Bhumi approaching and Punya Bhumi disappearing. The Kalpa Vrikshas begin to disappear one by one. Then they begin to wonder. Wonder is a kind of mental strain. When a man wonders he feels he is helpless and thus he is not happy. Changes in the phenomenal world are natural and they bring wonder and misery to men.

The Jains call this world Karma Bhumi, where we have to work to live; it is also called Karmakshaya Bhumi where we can destroy Karma and attain immortality.

With that as a background, let us turn to the consideration of Jain culture enshrined in Jain theology, philosophy and ethics and in Jain literature and Jain art. I am quite conscious of my inability to do justice to this vast subject within the short time at my disposal. Let me put it briefly.

Theology is the science of religion ; it takes up the relationship of man with God. In Jainism this relationship is very simple. Every soul is a God in miniature. Every soul is independent, beginningless and endless. And this soul is divided into two aspects, *Samsara Jiva* and *Mukta Jiva*. *Samsara Jiva* is the *Jiva* enveloped in Karma. We call this Karma *Pudgala*. This soul, which is naturally pure, has been subject to Karmic entanglements from time immemorial. When this pure soul first came into contact with Karma is not known and cannot be established. Its relation to Karma is like that of the particles of gold found in the stone from which they are separated. To destroy this Karma and attain perfect happiness, the birthright of every being, is known as self-realisation, liberation, *Atma Swarajya*. When the Karmic matter falls off, the soul attains its natural lustre ; that is *Moksha ;* that is liberation. *Jivatma* becomes *Paramatma*.

The Jains have been dubbed atheists. They are not atheists. They believe in God, worship and prayer. They worship, for example, Lord Gomateswara on a large scale, one periodical worship which costs lakhs of rupees. Jains do not believe in a creator. The Jain doctrine explains, however, that the world was not created at any particular time. It has been in existence from time immemorial. No one creates it, no one protects it and no one destroys it. It is there always and it will be there at all times.

There is a long discussion between a Guru and a Chela about this creation theory. The Chela asks, "If you say that the world was not created, how do you explain it ? There must be something to bring about this great effect. No cause, no effect."

The Guru replies, "If that is so, where was God before this world was created ? Was he in some other world ? If everything requires a cause who created God ? " He argues like this and satisfies the pupil that this creation theory ends in a vicious circle. Therefore the world is beginningless and endless. No one created it, no one protects it, and no one destroys it. And God is above all the misery of this world and nobody should blame God for this misery. Every soul is in this world to reap the fruit of its actions ; every soul is the architect of its fortune. Every soul can become God and attain Godhood. So, this creation theory is scientifically expounded by the Jain philosophers.

The Jains have developed a special kind of logic called "Syadvada." Whenever you want to do a particular thing or come to a conclusion, you must never be hasty. Never

reach a conclusion by looking at things from only one point of view. You must look at them from various points of view; there are seven stages of looking at truth before you come to a conclusion. Therefore, Jainism refutes the "*Ekantavada*" theory and accepts *Anekantavada*.

Jain ethics is the strongest point in the Jain religion; it is based on *ahimsa*. Perhaps the theory of *ahimsa* began with the Jains. They teach non-violence in word, in thought and in deed; *ahimsa* in every sphere of life. It is charged that Jainism has made the whole of India a land of cowards, because at every stage there is *ahimsa*. It is not so. Jain ethics breathes an atmosphere of peace towards the whole of humanity and not only to all humanity; to all living beings. But Jain ethics not only enjoins abstention from harming; it is also positive. It teaches not only not killing but also helping and the principle of love and kindness is the very basis of Jain culture.

The Jains once reigned supreme in India. The great Chandragupta, whose empire was one of the biggest in India was a Jain. It was his grandson Asoka who became a Buddhist in the latter part of his life: Asoka was the grandson of Chandragupta and the son of Bindusara. They were both Jains. Chandragupta came to Sravana-Belgola to perform "tapas" with his Guru, Bhadrabahu, the last *kevalin*, who knew the original philosophy taught by Lord Mahavira. It was Bhadrabahu who gave us the original teachings of Lord Mahavira. He came to Sravana-Belgola, performed "tapas" and attained Nirvana.

In Jain ethics there are two main branches—one for *grihastas* (householders) and another for ascetics. And there are eleven stages by which a *grihasta* comes to the stage of a "yogi," when he becomes a *Mahavrathi*. An ordinary *grihasta* is a *Anuvrathi*. Most things are practised both by householders and ascetics. A householder is an *Anuvrathi*, because he does not follow the five injunctions minutely, as an ascetic does. Chandragupta practised all these teachings to attain "Nirvana." To attain "*Samadhi Marana*" Jain ethics prescribe a practice called "*Sallekhana*" which is not found in any other system of ethics. It enables the hopelessly disabled to die, not in agony, but with pleasure.

The most excellent of men describe the giving up of the body (ghost) on the arrival of unavoidable calamity, distress, senescence and disease, with a view to increase of spiritual merit, as *Sallekhana*.

This *Sallekhana* is not properly understood by some critics and so they call Jainism a code of suicide. It is not a case of committing suicide; I should define it as willing submission to inevitable death. This is the highest kind of *tapas* a *grihasta* or *muni* can perform. In Sravana-Belgola you come across many strange records of people who lived for months without food, practising *Sallekhana*. They absorb themselves

in the highest meditation; meditating on God or Paramatman, they forget themselves, their food, their hunger and everything.

I should have told you many aspects of Jain culture; the light that that was spread by the Jain religion and ethics, though I could give you today only a bird's-eye view of it. There is a wealth of Jain literature. Perhaps some of it has not seen the light of day because of the lack of publicity and propaganda. But still the Jains are a very influential community in India. Perhaps half the mercantile wealth of India is passing through the hands of Jains. Therefore none need be afraid of poverty in following this cult! Jains have become pioneers in war industries, they have started aircraft, shipbuilding and navigation companies and ammunition factories. Well, this is all to defend the country against aggression. The Jains have been the greatest patriots, the greatest benefactors. They know how to earn and how to spend.

The Jain philosophy of life can be briefly epitomised thus: We know that man is mortal and we must try to do something good during our lifetime. If we cannot do good, let us at least abstain from doing evil. That is the spirit of Jainism.

Before I conclude, I should like to give one verse, the prayer of the Jains at the time of their daily worship :—

O Lord, let me have love and friendship towards all beings, joy in the company of the virtuous, kindness to all suffering souls, and have a balanced mind and follow the golden mean when faced with persons having extreme views.

K. S. DHARANENDRAIYA

CULTURE—EAST AND WEST

Speaking under the auspices of the Spring Lecture Series, Poona, on May 13th, Sir C. P. Ramaswami Aiyar pleaded for a synthesis of the cultures of East and West, for which THE ARYAN PATH also is working. Culture, he said, was basically universal and cultures, between different areas, spread naturally by interpenetration or osmosis. This natural process had been interrupted by the political subjugation of the East, cultural conquest and cultural imitation having been among the latter's unfortunate results. Happily the conditions were being created for a fresh flow of culture.

The speaker contrasted interestingly the literature and art of the West as expressions of individuality with the anonymity of Eastern culture; the realism and humanism of the West with Eastern speculative courage and symbology and the idea of the continuity of the substratum of life.

THE MYSTIC POETRY OF THE SUFIS

[We publish here our own translation of the lecture delivered in French at the Bombay meeting sponsored by the P.E.N. All-India Centre on February 18th, 1950, when this fascinating subject was dealt with by **Prof. Said Naficy** of the University of Teheran. The language difficulty was solved for the English-speaking audience by this running translation, given from the chair as the speaker proceeded. It was only a superficial difficulty, for the message of Sufism is a universal and ennobling message in the language of ideas, which needs only to reach the ear in a familiar tongue to reproduce its echo in the heart.—ED.]

Sufism had existed a long time before it was codified and recorded in writing. Perhaps for more than 10 centuries the tradition was passed orally, from mouth to ear and, later on, when an attempt was made to record it, circumstances were so unfavourable and the Sufis were surrounded by so many hostile and malevolent sects that they preferred to express themselves through symbols and metaphors. These have always brought about great confusion and innumerable misunderstandings and have often been interpreted in different ways. The chief reason which ever stood in the way of the Sufis' declaring boldly their conviction was that Sufism is essentially individualistic and therefore incompatible with established religions. Every religion tries to subdue the individuality of the believer, to dissolve it through slavish obedience which allows of no protest, thereby making of its follower an object rather than a being ; all practices are dictated and there is no room for free choice ; all prescriptions must be followed without reflection, or, when reflection is allowed, it cannot go beyond the text established by the divine legislator.

Sufism, on the contrary, invites and prepares its votaries to attain the highest degree of purification. One who reaches that highest stage no longer needs any guide. The greatest degree of purification being the image of God, one who attains it has himself become divine in the fullest meaning of that word and, as such, has become his own divinity. Thus it is that one of the great martyrs of Sufism was executed because he had dared to say, "I am God" ; another was brave enough to say, "There is only God within this garment."

The Sufis were compelled to express themselves by hints, to preach under cover and even to hold secret gatherings ; they lived far away from urban centres. Yet they needed votaries. They had to be initiated ; they had to be prepared and directed so that they might realize divinity. The method employed by the Sufis to reach this end is subtle and ingenious. They created a sort of

moral hierarchy that we find already in Manicheism and which took a more rudimentary form in certain Christian churches and especially in Roman Catholicism. Among the Christians one can begin by becoming a simple priest and then ascend, grade by grade, until one may reach ultimately the dignity of the Pope.

Among the Manicheans this privilege was not reserved to the elect or to those who entered the clerical profession; any one was qualified to enter the community as a Listener —this was the designation among them. The Listener then had but to follow the necessary prescriptions to ascend step by step; and each stage in an inferior rank allowed him to pass into the next grade, exactly as in an army, until he arrived at the last or seventh stage, when he was liberated from all obligations and became himself his own shepherd as well as his own flock. And Manicheism differed from other religions in that this was possible without distinctions of birth, caste or even of canonical teaching.

The Sufis adopted the same method but presented it in a much more poetical form. It is certain that it was this form of the Sufis which inspired Dante in his *Divine Comedy*, Milton in his *Paradise Lost* and even Swift in his *Sentimental Journey*, but the poetical explanation of the Iranian Sufis is even more refined. I shall mention some of the prototypes.

The great poet Sanai presents the ascent of the soul in the following manner. The soul wishes to ascend to heaven in order to reach perfection. Like any traveller, it takes provisions for this long ascent of 7 stages. Please note that the number 7 is classical among the Manicheans and has been faithfully retained by the Sufis. The soul thus commences its voyage and, as it gradually ascends, it realizes more and more the futility of its provisions which are cumbersome and useless to one who is becoming more and more ethereal, less and less corporeal, and who can therefore do with less and less luggage. At each stage the soul discards some blemish, some defect, some passion, some sensual pleasure, exactly as the crew of a boat may jettison its cargo when in danger or as a man in a balloon may have to get rid of his load in order to be able to reach his destination.

In the same manner the soul reaches perfection and is then detached, not only from everything equivalent to the seven capital sins of European authors, but also of every corporeal and material tie with the earth. The Sufis designate this as the degree of complete destitution, leading to unification.

Another great Iranian poet, Attar, gives an even more symbolic explanation of a remarkable subtlety. A group of birds, having heard of a fabulous bird, formed themselves into a caravan to go to visit the object of their envy and to try to follow its example. In this caravan each bird is the symbol of a blemish; thus, the parrot symbolizes gossip,

the hoopoe (a bird with a crest) stands for fatuity, the cock for voluptuousness, the crow for theft, the owl for malevolence, and so on. The poet first gives us the portrait of all these and makes them speak so as to reveal their own nature. Then the birds begin their ascent towards the perfect being, whose example they aspire to follow. Here again we have 7 regions which must be traversed. The journey is hard; each stage sees some of the birds, exhausted with fatigue, finding themselves unable to continue the trip and remaining behind. All blemishes, since they cannot ascend, must be discarded until only one being reaches the goal. There he finds only a tiny fairy corner, full of flowers, of fruits and of all the beauties one can imagine. At the centre of this veritable paradise the traveller sees only a surface of water—he has been told that it is here that the fabulous bird resides, but when he approaches he sees only his own image reflected in the water! Then he realizes that perfection was all along within himself and that, to go through the 7 difficult stages which had to be traversed, it was only necessary to get rid of all that was an encumbrance and superfluous; and that when he had thus completely purified himself he had become the perfect being whom he had sought and whose example he had wished to follow.

This is the manner in which the Iranian Sufis have explained their doctrine. The most ingenious manner, as also the safest, that they adopted to convert the people was that of symbolic poetry. That is why poetry was cultivated to such an extent and attained such richness among the Iranian Sufis. In fact, one can say that nearly all great Iranian Sufis have been poets, as also that all poets have been Sufis, the latter sometimes unconsciously to themselves.

In the poetry of the Iranian Sufis symbolism attains an incomparable wealth; it achieves a remarkable variety. Not only has carnal love been sung in flattering terms but also, while Islam reigned supreme, the poets praised Hindu pagodas as also the tabernacles of the Christians, the synagogue of the Jews and, still more remarkable, they praised even the cabaret of the Zoroastrian Magi. A few, among them the great Hafiz, even sing the praises of the Fire of Zoroaster. Thus it is that poetry, whether lyrical, bacchanal or even erotic, reached the highest degree of perfection among the Iranian Sufis. In spite of all the anathemas directed against them by Mohammedan priestcraft, which looks upon them even today as heretics, the Sufis, having always been the refuge of all superior spirits, of all freethinkers, had great eras in all Mohammedan countries, in North Africa, in Syria, in Arabia, in Turkey, in Central Asia and especially in India and in Iran, where they are still most numerous.

The most picturesque aspect of Sufism, as also the most significant, is its striking liberalism, which evinced itself at a period when the whole

of humanity was poisoned by divisions of class, caste, race and religion. Among Sufis all individuals, irrespective of religion or sect, are regarded as absolutely equal. The great Sufi leaders accepted among their disciples, and even into their intimate circle, Jews, Christians, idolaters, Zoroastrians and Mohammedans—the last with no distinction among the sects of Islam. The Sufis of India have had among their votaries Hindus as well as Mohammedans. The Islam of the Sufis is an Islam absolutely spiritual, that is, a philosophical principle and not a ritual. That is why the Sufis have never preached any specific religious observance or recommended any special worship or prayer.

One can therefore say that Sufism has always been something beyond and above religion—a superior ideal, a philosophical teaching, which looks upon the whole of humanity as equal, without distinctions of race, of faith, of sect, of clan, of caste or of class. The great Sufi leaders always made the beggar sit next to the prince, a child next to a venerable old man. Respect was accorded only on the basis of the length of time since one had joined the circle of Sufis and on that of the number of personal mortifications and sacrifices undertaken and practised under the patronage and the spiritual guidance of the head of the fraternity.

The Sufi sects, although very numerous, never had any divergence of views among themselves; this because the basic principles were identical for all and the question of spiritual exercises was considered of secondary importance. Successorship was hereditary; that is, the chief himself, while still alive, chose among his disciples the one most worthy to succeed him upon his death. The only prerogative of the chief consisted in a robe and in an *asanna* or carpet for prayer, and these were handed down from one to the other. The robe was not replaced, or it would have lost its sacred character; as it became worn, it was mended, and in fact a very old and very much mended robe brought out even better the characteristic teaching of Sufism which forbids attachment to material goods.

Thus one can consider Sufism as one of the most wholesome philosophies of humanity. Sufism existed, at least in Iran, long before Islam.

In spite of the wealth of Sufi literature in Persian, in Arabic, in Urdu and even in Turkish, it is still difficult to define Sufi philosophy, not only because of its inexplicable subtlety but also because the Sufis, having been surrounded by hostile and malevolent people, had to explain their teaching through symbols. These brought into existence later on an impressionist type of poetry of considerable value which has to its credit four centuries of existence. I hope that I have succeeded in giving you an elementary outline of Sufism —I say elementary, because I have had to avoid the use of all technical terminology which would have remained incomprehensible to all who are not specialists in the subject.

SAID NAFICY

HOMILY

[It is a gentle sermon that the veteran writer, special correspondent and music critic, **S. L. Bensusan,** preaches here against the iniquity of blood sports. But is it not so that seeds are sown, dropped gently into the waiting soil, not hammered home? Compassion, no less than peace, is indivisible and sins against life in whatever form must have their repercussion in the form of pain.—ED.]

"When I come down would you mind if I took my gun through the wood and shot a few of the pigeons? I won't interfere with any other birds."

"I have a certain feeling for pigeons," I told him. "In the late afternoon they come to roost in the high trees, tired, one imagines, after a long and often dangerous search for food. They light on the topmost branches from which they can best see the approach of an enemy; then they flutter down to lower branches to rest for the night. Do you remember the bombing attacks during the war, the attacks that came after you had settled down or were about to settle?"

"Horrible hours!" he replied. "Don't remind me of them. I lost several dear friends."

"Villainous, unprovoked attacks, don't you think?"

"Yes, they were all that."

"Well, if you will remember them, you'll understand why I don't want to have pigeons shot at and the pheasants frightened. Just as I seek peace, so I would ensure it."

"But you don't compare human beings with pigeons, do you? Isn't that stretching a point of view rather too far?"

"If anybody was hurt in a raid there was an ambulance, there were doctors, there were anæsthetics. A pigeon with broken leg or wing that is not retrieved may linger a long time before a prowling fox, a poacher cat or a hungry rat brings the end."

"Do you realise that if everybody thought as you do, sport would disappear?"

"Not all sports," I objected, "only blood sports."

"Perhaps if you had your own way, you'd stop fox-hunting?

"There's no danger of my exerting any influence," I assured him, "but I'd like to live to see the end of fox and otter hunting, hare and rabbit coursing, the shooting of young rooks on their nests, the hunting of hinds, the persecution of badgers. I can't hope to live so long but I have a firm belief that this century will witness the change."

We are old friends; our chat was in my town rooms—he had called to fix a date for his visit to the country home; he is not offended by my strange views—indeed he is

tolerant of them.

"Didn't you tell me that you allowed a man to shoot rabbits ?" he asked. "Aren't they entitled to your affectionate consideration ?"

"Not quite. You see my tenant complains if they are spoiling his grass, and he could, if he thought fit, invoke the War Agricultural Committee whose warreners use steel traps. So I let one man go through the woodland with gun, dog and ferrets ; he is a good shot and allows nobody to come to the wood if he can help it. But for him all the local poachers would get busy and here too steel traps might be used. I endeavour to make a virtue of necessity—the best of a bad job. Rabbits, like pigeons, are very mischievous but they are delightful little beasts. Both bird and beast suffer from the same devastating complaint ; they have an appetite. A fox that eats a chicken, an otter that takes a fish, a rabbit that practises vegetarian principles at our expense, rouses us to extremes of indignation. I've known fox hunters who, in all sincerity, described themselves as among the farmer's best friends. At great expense they maintained a hunt that destroyed his worst enemies and at the same time they were buyers of his best oats. Followers of the disgusting pastime of otter hunting have assured me that but for their efforts there would not be a sizeable game fish in British waters, and as for the other abomination, to 'uncouple at the timorous flying hare' is jolly good exercise, eh, what ? We don't want a lot of senile old spoil-sports running around, eh, what ?"

"What about horsemanship ?" demanded my friend patiently. "What is to take the place of the national sport ?"

"The drag hunt could give you everything but blood," I reminded him.

"I've tried it," he told me. "Not bad but vintage claret beats beer every time. Not much 'pep' in the drag."

"Is there much in digging out a beaten fox and throwing it to the hounds ?"

"I don't like that part of the business myself," he admitted, "but every huntsman will tell you hounds must be blooded. Then again, if it's a real good fox the Master will often let it go."

"Even that chance mercy doesn't stretch to otters or hares, does it ?"

"I'll grant it doesn't ; conditions are different. But tell me what is at the back of your mind ? What's stinging you ?"

"A little difficult to explain in a sentence."

"Make it a paragraph then, or even a page. I don't mind. I'm a good listener."

"I'll try to be brief. The whole world is concerned today for its safety. All manner of bodies have been set up to assure for the average man, woman and child a reasonable chance of survival. We want to escape the attention of all bombs, from the one that an attaché case

will hide to the atomic bomb itself. We are forced to think of our own skins, to plan for our own safety; we hate the thought of death and wounds, of lost limbs, dependence and incapacity. But at the same time we do not propose any measure for the relief of wild life from the losses, the strains, the cruelties from which we desire to protect ourselves.

"In a word, we ask to be saved from cruelties that we claim the right to inflict upon wild life. The man with the gun believes that the purchase of a three pound or ten shilling licence gives him a moral right to kill, maim or otherwise injure harmless, helpless creatures. If such treatment as he metes out to wild life were to be measured out to him his outcries would be heard throughout the world.

"There's another point worth mentioning. I have learned that in spite of hideous persecution nearly all wild life is willing to make a friend of man. I have kept pleasant company with tame fox, baby otter, marabou stork, and young jackal, with ravens, hedgehogs, grass-snakes, and mice of all sorts. Squirrels, kestrels, pheasants, partridges and rabbits have been among my friends. I've never persuaded a hare that my intentions were good. My task has been to open just a little way, a door "sportsmen" have closed, not because they are cruel but because they can't or won't think. There is nothing quite so exhilarating in the countryman's day as the fearless approach of some bird or beast that knows it has nothing to fear. I have persuaded a few young friends to exchange shot-gun or sporting rifle for a camera and one or two of the elderly to do something to make amends for years of heedlessness."

"Go on," he said as I paused. "I'm still listening, but I can remember your old-time invitations to join your shoot in Scotland as well as in this country."

"For twenty years I carried guns, to lay them aside thirty years ago. We can't reach a considerable age without having much to regret; on what occultism calls the path of outgoing we blunder all the time. Thirty years' abstinence can't atone for twenty years of indulgence; let none suppose they can; but it is left to all of us to practise confession and avoidance. I have tried to heal where I was content to harm, to preserve where formerly I sought to destroy. If reincarnation be a fact and not a theory, I would like to come back to this English country-side a worker in the service of wild life, a preacher of the Gospels of Gautama Buddha and of St. Francis of Assisi, a reconciler of man, bird and beast. Given the choice between this and a career of distinction in any one of the professions, I could not hesitate. We are told by one of the Prophets that the whole duty of man is to act justly, to love mercy and to walk humbly. To follow these injunctions in the country-side—what an exquisite prospect!"

"Doubtless there is much in what

you say," my friend remarked as he filled his pipe carefully, "but boiled down and paraphrased it means that pigeon pie will not be on the menu and that I must be deprived of a chance to help farmers whose green stuff is being ravaged at a time when we are assured that every effort should be made to enable the gentle green-grocer to sell produce at a two or three hundred per cent profit for the ultimate benefit of the Chancellor of the Exchequer, if the books of the firm are as Cæsar's wife was supposed to be."

"I assure you that greengrocers do not make profits," I corrected him. "Several have assured me that they can only just make ends meet by selling my surplus produce at anything from three to four times what they pay me for it."

"Wood pigeons are in great demand," he interrupted. "Perhaps you would find it better to deal with poachers?"

"I haven't convinced you that there is anything in my viewpoint?" I asked him.

"You've given me something to think about," he replied. "Let us leave it there for the present."

It is well to recognise failure when you come up against it; it is well, too, to persevere.

My friend arrived without his gun and made no remark when in the wood a cock pheasant rose from a patch of bracken half a dozen yards from the path.

S. L. Bensusan

THE PRESS

The Press's vitally important rôle was emphasized by Dr. Jaime Torres Bodet, Director-General of Unesco, when he addressed on April 24th at Paris the Committee of Experts on the Press. Specifically, it could greatly assist the efforts of Unesco by helping readers to a true scale of values, giving them "the news they need to keep abreast of what is most positive and most constructive in world thought," which includes Unesco's efforts for a united world.

The point needed making that the free flow of news is not an end in itself. It is the Press's message that is vital. Is it to feature scandal and crime, brutality and political crises, thus increasing the general *malaise* and mutual suspicions, or is it, in Dr. Bodet's words, "to reflect instead men's strivings towards concord, to serve the cause of goodwill among men and to champion peace"?

It is no excuse that people morbidly inclined and sensation-loving, especially those of little education, like to read accounts of horrors and to have their feelings harrowed. The Press has to convince them by well chosen and well presented news of nobler type that "good news is still News." Dr. Bodet well summarized the responsibility of the Press when he declared that its

stress on things of good or ill report can change the course of history and lead the feet of men either along the paths of hate or into the highway of mutual understanding.

NEW BOOKS AND OLD

AN ANCIENT CHINESE TREATISE ON INTERNAL MEDICINE *

It is indeed a unique experience to witness the revelation, as it were, of the oldest medical text on earth, which, according to Chinese chronology, the *Nei Ching* is supposed to be.

Apart from short passages, translated into English or German, and brief summaries of its contents in books or essays on Chinese medicine, this classic had remained entirely inaccessible to all those unable to read Chinese in its most exalted, philosophical and medico-technical form. It is, therefore, with awe and trepidation that one approaches the task of reviewing such a precious testimony to the venerable past of a people which certainly was among the very first to reach a height of civilization and culture never surpassed for the last few millennia.

The formidable task of preparing an easily readable translation of the first and most important 34 chapters of *Nei Ching*, the Yellow Emperor's "Plain Questions" about medicine, put to his Minister Ch'i Po, was successfully undertaken by Dr. Ilza Veith, following a suggestion of Professor Sigerist, a leading expert in the field of the history of medicine. Thus, medico-historical zeal and scholarship form the background of this courageous attempt, which had to face innumerable difficulties presented by 44,000 Chinese ideographs, amounting to some 120,000 words in translation. In addition, Miss Veith gives an excellent introduction to Chinese philosophical and medical conceptions and a useful summary of the *Nei Ching* in her Introduction, which amounts to about one-third of the beautifully presented book, with its illustrations of delightful Chinese drawings from the famous Kelly collection.

Orthodox Chinese chronology assumes that Huang Ti, the semi-legendary Yellow Emperor, lived from 2696 to 2598 B.C.; accordingly his treatise on medicine, dated 4,500 years ago, would be contemporary with the Indus Valley culture and the pyramid builders. Modern textual criticism and historical considerations, however, make it very probable, in the opinion of one scholar cited, that the present text was written soon after Lao-tsze, prior to the end of the 4th century B.C., which in India corresponds to the times of Chandragupta Maurya, some 150 years after Sushruta, and, in Greece, to about 50 years after Hippocrates. But there is no way of estimating the age of the tradition laid down in the *Nei Ching*. Apart from philological considerations, there can be little doubt that the *Nei Ching* is a late product of a highly refined, scholastic way of thinking. It is generations remote from observation of nature, wholly uninterested in facts as we un-

* *Huang Ti Nei Ching Su Wen : The Yellow Emperor's Classic of Internal Medicine.* Chapters 1–34 translated from the Chinese with an Introductory Study by ILZA VEITH, M.A., PH.D., Lecturer in the History of Medicine, The University of Chicago. (The Williams and Wilkins Company, Baltimore. 253 pp. Illustrated. 1949.)

derstand them or as they were studied by Sushruta and his followers or by Hippocrates and his pupils. On the other hand, a tremendous amount of abstract and orderly thinking went into the formation of such a system, a complete canon of medicine, which is closely fitted into the framework of an all-pervading, all-explaining "total" natural philosophy.

Based on a deep knowledge of the eternal principles of philosophy and ethics which decree that man can be happy and healthy only if his way of living is in harmony with the laws of Heaven and Earth, following Tao, the Right Way, and keeping Yang and Yin in proper balance, an elaborate system is worked out which integrates every detail of the human microcosmos in the macrocosmic rhythm of the Universe. There is no border line between life outside and life inside the human body. Reminding us of the cosmogony of the Pythagoreans (about 500 B.C.), *numbers* are of the utmost importance. The 5 elements, water, fire, metal, wood and earth, correspond to the 5 climatic factors or atmospheric influences and to the 5 geographical regions; co-ordinated are the 5 colours and the 5 flavours which in turn are interdependent with the 5 viscera; each of the colours also stands for one of the 5 musical notes of the ancient pentatonic scale. The 5 viscera determine the 5 complexions, the condition of which is expressed by the qualities of the pulse. A few examples will show the thoroughness of this universalism.

> The East creates the wind; wind creates wood; wood creates the sour flavour; the sour flavour strengthens the liver...and the liver governs the eyes. The eyes see the darkness and mystery of Heaven and they discover Tao, the Right Way, among mankind. (p. 118)

The liver is associated with green and sour, the lungs with white and with pungent flavour, the heart with red and bitter taste. Proper food consists of 5 different grains, 5 kinds of fruit, 5 varieties of vegetables and the meat of fowl, sheep, beef, horse and pig.

> The five climates, cold, heat, excessive dryness, moisture and wind are transformed by the five viscera, liver, heart, stomach, lungs, and kidneys, to the five emotions, joy, anger, sympathy, grief and fear. (p. 117)

Emotions and flavours act specifically on each of the viscera and on each other.

> Anger is injurious to the liver, but sympathy counteracts anger. Wind is injurious to the muscles and heat and drought counteract the wind. The sour flavour is injurious to the muscles but the pungent flavour counteracts the sour flavour. (p. 118)

Turning from aspects of cosmic physio-pathology to a more tangible subject, such as diagnostic methods, we find ample material for studying the well-known fact that diagnosis in Chinese medicine was based, almost exclusively, on the examination of the pulse or rather the 3 sets of pulses on each hand; the *Nei Ching*, however, enumerates 5 kinds of examination, which, apart from feeling the pulse "attentively and with skill," consist in examining

> the five colours and the five viscera, whether they suffer from excess or whether they show an insufficiency [and] the six bowels whether they are strong or weak. One should investigate the appearance of the body whether it is flourishing or deteriorating. One should use all these five examinations and combine their results, and then one will be able to decide upon the share of life and death. (p. 159)

The numerous qualities of the pulse, which correspond to the most minute

changes of the inner organs, depend on the interaction of Yin and Yang, the two main forces of the Universe, on the varying proportion of the 5 elements, on seasonal influences, climatic factors and, very decidedly, on the constellation of the 10 celestial stems. By dividing each of the pulses into an external and an internal pulse, 12 subdivisions come into existence, each connected with a particular part of the body. Moreover, the 3 different qualities of Yin and Yang were thought to be palpable at each of the 12 points where the pulse had to be examined.

The pulse rate was expressed by the number of pulse beats to "one cycle of respiration" of the examiner. The physician was instructed to take as normal four pulse beats to one expiration and inspiration of his own, which corresponds to a rate of 72 per minute. The main qualities of the pulse are:—

superficial, a light flowing pulse like a piece of wood floating on water; deep, a deeply impressed pulse like a stone thrown into water; slow....and quick...(p. 45)

But other rather poetical descriptions of the pulse character are used frequently, "tardy, like willow branches swaying to a light breeze, and slippery, like pebbles rolling in a basin." (p. 171)

Palpation of the pulse, inspection of the complexion, correlation of colours with their viscera, "listening to the sounds and the notes" such as coughing or short-windedness, and interpretation of dreams enabled and still enables the Chinese physician to establish diagnosis and prognosis, and to select the proper treatment required in a particular case.

The anatomic and therapeutic doctrines show that the figure 5 is not the only important one in medicine.

Man has twelve groups of large ducts or main vessels and three hundred and sixty-four small ducts or "*loh* vessels" and twelve vessels of lesser importance. They all protect the life-giving element and prevent evil influences from entering. When acupuncture is applied it causes evil influences to depart. (pp. 142-3)

Of these main ducts which are symmetrically on the left and the right side of the body, 6 belong to Yin and 6 to Yang. There are 365 points where these ducts, which are deeply embedded in the muscles, emerge to the surface and can be reached by the needles used for acupuncture; this number not only parallels the days of the year but also the number of muscular junctions of the body, according to Chinese anatomy.

Acupuncture and moxa (ignipuncture), needling and burning, are therapeutic methods which originated in China and are much older even than the *Nei Ching*, which neither describes in detail the great variety of needles nor the complicated technique of their use, but obviously assumes full acquaintance with the general teaching that needles of yellow metals, such as gold, copper, etc., have a stimulating, vivifying effect, as they represent Yang, while needles of white metals have a calming, dispersing influence like Yin. The *Nei Ching*, however, emphasizes that acupuncture and moxa, if performed at an auspicious moment, which depends on the position of the heavenly bodies, and at the proper season and in the proper weather, will remove stagnation of the flow of Yin and Yang. (Chapter 26). Acupuncture is primarily recommended for all conditions caused by an excess of Yang, as this procedure stimulates Yin. Moxa or moxibustion on the other hand, being based on

heat as it is applied by burning cones of powdered artemisia leaves at fixed points of the skin, stimulates Yang and so relieves conditions caused by an excess of Yin. The most popular illustrations of Chinese books on medicine represent drawings of the human body with exact indications of the numerous points suitable for acupuncture and moxa, and detailed explanations of the ailments and viscera to which every point corresponds.

It is hardly possible nowadays to determine from the Chinese ideographs and the extremely vague symptomatology described in the text which *diseases* actually are referred to, especially as the translator points out that one and the same ideograph may mean paralysis or leprosy or insanity and that only in conjunction with a second ideograph can the real meaning be guessed. There are, however, several fevers mentioned which are ascribed to the influence of cold, wind or humid heat. Some apparently refer to malarial cachexia. An example of ætiological reasoning is

> numbness of the heart. It is contracted by external evil influences, causing anxiety and emptying the heart while the evil influences follow into it. (p. 144)

Equally phantastic is the conception of mental derangements.

> The five harmful emanations create the following disorders: when the eight evils reside within the elements of Yang in man, then the result is wildness; when the eight evils reside within the elements of Yin in man then the result is numbness. When the evils strike at Yang, they cause insanity. (p. 208)

From Wang Ping's commentary of 762 A.D., which is given in foot-notes to the translation, it seems that he had no better understanding of the original text than we have today.

More important than any detail of such an intricate systematization, which goes far beyond anything that the scholastic doctrinaires in the West attempted from the 11th century A.D. up to the dawn of science in the Renaissance, is the continuous intellectual and spiritual maintenance of contact with the main forces of creation. They are represented by *Yang*, the male principle which created Heaven and the Sun, the East, heat and light, the strong pulse and innumerable other qualities, while *Yin*, the female principle, is manifested by the Earth and the Moon, by the West, cold and darkness, a weak pulse, but also by peace and by water, just as Yang is represented by violence and by fire.

It is essential for the understanding of this all-embracing philosophy of the Universe that Yang and Yin are mathematical functions of each other, inseparable like positive and negative energy, like day and night, where waxing of the one cannot develop without waning of the other. They are connected like the scales of a balance, like the sympathetic and the parasympathetic nervous system. They are inseparable like the outside of the body which is ruled by Yang, and the inside which depends on Yin. Moreover, there is no function, no season, no element, nothing in existence which is not created, dominated or guided by Yin or by Yang. And those only who live according to the laws of nature know how to keep Yin and Yang in harmony, which is identical with spiritual and physical health. It sounds like the purest doctrine when the wise Ch'i Po instructs his master:—

> In ancient times those people who understood Tao patterned themselves upon the Yin

and the Yang and they lived in harmony with the arts of divination. There was temperance in eating and drinking. Their hours of rising and retiring were regular and not disorderly and wild. By these means the ancients kept their bodies united with their souls, so as to fulfill their allotted span completely.... nowadays...they do not know how to find contentment within themselves; they are not skilled in the control of their spirits. (pp. 97-8)

Tao, the Way, is both the Law according to which Heaven and Earth and the destinies of Man are ruled and also the right conduct which is in harmony with the seasons and their demands on earth, as well as with the heaven beyond. From man's point of view, living in obedience to Tao means continuous, incessant and perfect fitting of the human microcosmos into the macrocosmos or the universe, the vicissitudes of which in its turn are fully reflected in our destinies.

When Heaven is affected by noxious emanations, then man's five viscera receive injuries. When water and grain are affected by cold or heat, then man's six bowels receive injuries. When the earth is affected by humidity, then man's skin, flesh, muscles and pulse receive injuries. (p. 123)

It is admirable indeed that medical advice, therapeutic teaching, is expressed so frequently in terms of deep spiritual insight into cosmic proportions:—

In order to effect a cure and relief one must not err towards the laws of Heaven nor towards those of the Earth, for they form a unit. When this feeling for Heaven and Earth as one unit has been attained, then one is able to know death as well as life. (p. 162)

Concluding, we may say that the *Nei Ching*, which maintained a tremendous influence on the medical thinking of China for at least 2,500 years, is an impressive example of a completely unified system of thought on every problem in the universe. There is no room for thinking on different planes. One and the same set of laws rules the functions of the human viscera, the sequence of seasons and the heavenly constellations.

Kao Pao-heng, "Physician of the Imperial University," a commentator of the 11th century A.D., rightly deplores that this sublime text of natural philosophy had been mistaken for a plain text-book of medicine. His curious remark sheds most unexpected light on the attitude of an academic physician towards practical medicine:—

Unfortunately, it was decreed that this work should be classified as a medical book and should be given over to the craftsmen; gentlemen would seldom refer to it....How could they (men of the T'ang dynasty) give the most essential and the most delicate methods to the lowest and most humble of men? Oh, it was truly fortunate that the book was not lost! (pp. 88-9)

ROBERT HEILIG

"THE NATURAL METAPHYSIC OF THE HUMAN MIND"*

Few would deny that modern European philosophy during the last hundred years has fallen into disrepute not only with the unreflective, but also with those who, if not professional philosophers, are seekers of wisdom. Philosophy, it has seemed, has become largely "a futile revolving about mean-

* *Beyond Realism and Idealism.* By WILBUR MARSHALL URBAN. (Allen and Unwin, Ltd., London. 266 pp. 1949. 18*s*.)

ingless questions." It is refreshing, therefore, to find a trained thinker of Mr. Urban's quality and standing confessing that

> to see so many philosophers caught in this endless strife of systems has at times filled me with a profound melancholy, but slightly tempered by the element of humour which this curious situation must arouse in any but the most academic mind.

Mr. Urban would not be the acute and informed philosopher he is if he shared Goethe's poor opinion of the value of "thinking about thought." The problem of knowledge is, as he insists, of central and supreme significance, but it cannot be fruitfully discussed save as part of the problem of values. It is the attempt to dissociate knowledge from value which has made the long drawn-out battle between the idealist and the realist in modern times so barren. The only battle worth fighting is one that holds out the possibility of ultimate reconcilement. But this battle has been largely one of destructive negation. In this it has reflected the schism in the soul of the modern world and its fall from the creative duality of truth into sterile dualism. Mr. Urban is above the battle, but also most knowledgeably in the midst of it. Consequently he can offer the rival combatants a creative solution and a new venue from which they can begin to collaborate, if they will. It is this that raises his book above the academic level and, though it is addressed primarily to those who have made a special study of modern philosophy, it will reward any one who appreciates clear and comprehensive thinking on the fundamental nature of human experience.

That idealism and realism should have been irreconcilable in modern Western philosophy is in itself proof of an infidelity to life. For both, as Mr. Urban reminds us, are equally natural to man. Life, in fact, creates such opposites, as it creates the sexes, in order to reconcile them. Both are necessary "life-forms of thought" and so to deny either can result only "in arrest of the life of reason and ultimately in a fundamental dissociation of life and thought." Most of us are born with a predisposition towards idealism or towards realism, but we cannot be exclusively either idealist or realist without denaturing our intelligence. Mr. Urban well defines what each represents in the phrases "the driving force of idealism" and "the resistance of realism" and in his first 5 chapters he surveys briefly but clearly what each has meant in European philosophy from classical times to the present day.

Both Plato and Aristotle were at once idealist and realist, though with a difference, and this essential union of opposites was broken, in his opinion, not by Descartes, as is sometimes argued, but by Locke who, in his physiology of knowledge, destroyed the true balance of knowing and being. Mr. Urban's survey of Kant's mighty attempt to maintain the old synthesis while reinterpreting it, and of the changing schools of idealism or realism which have followed each other from the time of Berkeley to the present day, is admirably informing and shows how historically conditioned the conflict has been. More important is his demonstration that the real root of the conflict is not logical, but in the deepest sense moral. It lies, to quote his own words,

in certain prejudices or presuppositions of thought which are, in a very real sense, ineradicable, because they are logically unsupported but deeply felt judgments of value.

The realist believes that there can be no genuine knowledge unless the mind-independent character of the object is acknowledged, while the idealist is equally sure that the idea of the knowledge of an object wholly other than the knower is nonsensical. Each, in rationalizing his belief, repudiates the other. Yet both beliefs are essential to truth and either in isolation leads to error, the one to a meaningless objectivity, the other to a distorting subjectivism. And in 3 later chapters Mr. Urban strengthens his case by an examination of the physical and humanistic sciences which proves them also to be beyond the distinction of realism and idealism. The real conflict, as he shows, is between idealism and naturalism, but a true realism is equally opposed to naturalism. Modernism is the triumph of naturalism in every form of life and culture over the genuine synthesis of idealism and realism which informed the *philosophia perennis*. This perennial philosophy is, he writes,

the natural metaphysic of the human mind, and therefore pre-eminently a sane philosophy—close to earth with all the furniture of earth, and close to Heaven with its celestial choirs. Arising out of life in all its fulness, it shares the fundamental initiatives of life itself and, therefore, quite naturally presents in theory a reconciliation of these two tendencies which are equally indigenous to life.

Yet Mr. Urban does not suggest a return to this traditional European philosophy in any of its specific ancient forms, which were locally conditioned, but rather to its basic presuppositions and postulates which derive from the nature of life itself when truly experienced, and which call for perpetual reinterpretation. He is far from sure that such a return is possible. "It may be," he writes, "that not only an irreligion of the future, but also a purely positivistic and anti-metaphysical culture is the ultimate ideal of man" and that Western civilization,

having passed through the stages of creative religious faith and the philosophical culture that developed from it, has now reached the stage of mere civilization with its techniques —a stage in which only positivism and anti-metaphysical attitudes are possible.

If the hopes of humanity depended entirely on an intellectual philosophy even as lucid and catholic as Mr. Urban's, his doubts would be even more understandable. But it may be that philosophy can only now renew itself and contribute to the restoration of a really human culture by transforming itself more radically than he conceives. Clearly what is needed is nothing less than a rebirth of consciousness which will include all that is perennially valid in the Greco-Christian synthesis, but which will go behind and beyond it to recover a more ancient and interior wisdom, that oneness of the knower with the thing known which is the ideal of Eastern thought. Yet the values which Mr. Urban vindicates must always be at the heart of a true theosophy and his book, to the range and grasp of which so brief and cursory a summary can do scant justice, is as notable for the integrity as for the logical sensitiveness of its thinking. It is, in its own field, the work of a really constructive peacemaker in a schizophrenic world.

HUGH I'A. FAUSSET

The Origins and History of Religions. By JOHN MURPHY, D.D., D.LITT. (Publications of the University of Manchester No. CCCVI, Manchester University Press, Manchester. 454 pp. 1949. 25*s.*)

Not many are adepts in the study of comparative religion, because it requires a combination of rare qualities such as deep scholarship and a wide range of interests, comparative freedom from prejudices and a receptive mind, a critical attitude and an insight into the truth of all religions. In an investigation of religions, the dangers particularly to be avoided are fanatical reverence for one's own faith and a superficial and shallow universalism. In this lifetime study of his, Dr. Murphy has succeeded, in a great measure, in avoiding many of the pitfalls that hinder the march of a student of comparative religion, though in some respects, especially in his appraisal of Hinduism, we feel, his guides have misled him.

Beginning with a discussion of the principal methods employed in comparative religion, the author sketches in detail his cultural method for the study of religions. He divides the development of religion into five cultural horizons: (1) the Primitive, which embraces the culture of food-gatherers and primitive hunters, with their belief in *Mana*, the power-life-will in certain mysterious objects; (2) the Animistic, which means belief in spirit-beings, and is generously characterized as ancestor-worship; (3) the Agricultural, where the worship of the Mother-Goddess or the Earth-Mother is common and the various fertility-cults abound; (4) the Civilized, which is that of the ancient civilized communities like those of Egypt, Assyria and Babylon, reflecting their social and political systems and polytheistic in character; and (5) the Prophetic, whose essential feature is the emergence of great individuals, such as prophets, philosophers and ethico-religious teachers.

In the light of this scheme of horizons, Dr. Murphy appraises the different religions. In dealing with each area and religion, he relies, as is but natural, on the views of experts in that particular field and faith. As far as the religions of India are concerned, the reliance seems to be, for the most part, on the European scholars and Christian missionaries of an earlier day, many of whose conclusions have now become outmoded.

We have space here to cite only a few of Dr. Murphy's misconceptions. He believes that the worship of phallic objects plays a great part in Indian religions (p. 249), whereas the phallic origin of even the *linga* which is worshipped by one sect of Hindus is not conclusively established. He makes various statements to the effect that the Aryans of India never acquired the clean-cut image of a soul independent of the body (p. 265)—statements which no one acquainted with the Upanishads and the literature based thereon would venture to make. The very opening passage in Sankara's commentary on the *Brahma-sutra*, for instance, says that the self and the not-self are opposed to each other like light and darkness. Dr. Murphy is again wrong in saying that one of the hymns of the *Rig-veda* refers to Vishnu's legendary appearances in human form, the greatest of them being Krishna (p. 281), and that Siva has a certain "orgiastic quality, in which he

is represented like a Dionysos or a Bacchus, drunk with wine and dancing madly on the mountains." (p. 282) The author also confuses Brahma and Brahman, and says that there is a popular sect worshipping Brahma, co-ordinate with the sects of Siva and Vishnu (p. 283), which is not the case. Then, he quotes with approval Farquhar, whom he characterizes as "of unsurpassed authority on the literature of India," to the effect that the men who composed the Brahmanas seem on a first reading of them to have been "living in a dreary realm of... topsy-turvy morality and religion" (p. 285). Again, he deplores what he calls "the tragic hospitality in Indian religion to the lower primitive elements," for which he holds responsible "the human tendency...to allow the Pauline 'natural man' to prevail against the 'spiritual man,' the flesh to be stronger than the spirit." (pp. 329-330).

In spite of his intention to be objective, Dr. Murphy has been unconsciously influenced in his judgment by his partiality for the Hebrew-Christian tradition. And, it is pertinent to ask the author why he has omitted dealing with Christianity in this important study of his.

Notwithstanding the above remarks in regard to Dr. Murphy's treatment of Indian religions, we have no hesitation in saying that his work is a significant contribution to the literature of comparative religion.

T. M. P. MAHADEVAN

Vaisali-abhinandan-granth: *Homage to Vaisali.* Edited by J. C. MATHUR, I.C.S., and YOGENDRA MISHRA, M.A.. Hindi and English. (Vaisali Sangh, Vaisali, Dist. Muzaffarpur, Bihar. Rs. 12/-)

For long the Indian mind was consistently indoctrinated by Western scholars with the belief that India knew nothing of democracy. Thanks, however, to the works of Jayaswal, Banerjea and others, it came to be revealed that "Oriental despotism" was not the last word in the history of Indian political institutions.

In this volume Indian savants of great repute pay their homage to the memory of Vaisali—"the large city," famous in Indian history as the capital of the Lichchhavis and the headquarters of the powerful Vajjian Confederation. The features of its republican constitution are here analyzed.

To resuscitate knowledge of the glories of the ancient city, and to educate public opinion into a true appreciation of the cultural heritage of the country have been among the aims of the Vaisali Sangha. That they have succeeded in these is amply borne out by the stirring of imagination which one feels as one reads the volume.

Into the historical details offered in the volume we cannot enter. But the words of the Lord Buddha, upholding the republican practices of the Lichchhavis, ring in our ears with a message of urgency:—

> And the Blessed One said to him: "Have you heard, Ananda, that the Vajjians hold full and frequent public assemblies?"
>
> "Lord, so I have heard," replied he.
>
> "So long, Ananda," rejoined the Blessed One, "as the Vajjians hold these full and frequent public assemblies, so long may they be expected not to decline, but to prosper."

P. N. CHARY

Sixty Years of Fleet Street. By HAMILTON FYFE. (W. H. Allen and Co., Ltd., London. 227 pp. 1949. 10*s.* 6*d.*)

The history of Fleet Street and of the personalities who shaped the modern newspaper could never be a dull subject to read about. Every inch of this famous street (in which there are actually only two of Britain's national newspapers—the *Daily Telegraph* and the *Daily Express*) has had more than its fair share of drama, tragedy, humour and conflict, and it has played a significant, if diminishing and inconspicuous, rôle in shaping the destiny of the nation.

Sixty Years of Fleet Street by one of Britain's leading newspaper men, Hamilton Fyfe, who was at one time editor of the *Daily Mirror*, is the kind of book that you cannot put down once you have started it. The author has struck a neat balance between actual facts and his critical analysis of the faults and virtues of newspapers and newspaper men—proprietors, editors, working journalists—during these six decades of newspaper development. Most aspects of Fleet Street are touched upon with a running commentary of criticism and appreciation that recalls many of the judgments of the Royal Commission on the Press which issued its report last year.

Many of the comments are far from flattering—whether in relation to newspapers in Britain or to the people who read them. " Newspaper reading has become a habit, " in Hamilton Fyfe's opinion.

> Millions of men and women read newspapers, not for information, but to pass the time, to prevent thinking, to escape from the pressure of boredom or bad luck.

The Press in Britain, he suggests, has lost whatever political influence it may once have wielded.

In the struggle for fame, wealth and power, scores of newspapers and magazines which started with so much promise sooner or later floundered and died through sheer lack of sustenance. Newspapers were bought and sold like stocks and shares until the time came when, costing anything between two and three million pounds, the giants of Fleet Street settled down to become national institutions.

The men who wrought this change, their genius, eccentricities and foibles, flit through the pages of this book and enable us to get a keener appreciation of why Fleet Street was known as " The Street of Adventure. "

SUNDER KABADI

An Autobiography. By SIR ARTHUR KEITH. (Watts and Co., London. 721 pp. Illustrated. 1950. 25*s.*)

This autobiography of a veteran scientist, based obviously on voluminous diaries, is packed with incidents, details, dates, well-known names, family and personal history, technical items about his work, etc. It contains everything, important or small, about his personality and his experiences, all recorded with the same keen, unselective interest. But if the copious sequence of memories gives, in a way, a graphic picture of a full-blown personality, there is, alas, hardly a trace of the results and values of the life, as lived by the real man, and the book leaves a curious impression of being overwhelmed with emptiness.

E. W.

Inclinations. By EDWARD SACKVILLE-WEST. (Secker and Warburg, London. 246 pp. 1949. 12*s*. 6*d*.)

Mr. Edward Sackville-West, novelist and critic of distinction, has done well to bring together this selection from his fugitive essays in criticism. There is little doubt that *Inclinations* will take its place alongside of modern classics of its kind, like Lytton Strachey's *Books and Characters*, Virginia Woolf's *The Common Reader*, Charles Morgan's *Reflections in a Mirror* and George Orwell's *Critical Essays*.

A professional critic, Mr. Sackville-West has an eye ready to catch beauty and a mind eager to recognize achievement in different kinds of writing and in all "schools" of writers. His standards of scholarship and criticism are none-the-less exacting, and as a critic he has a point of view which he has vigorously stated in his Introduction. Above all, he has an engaging and nervous prose style that is sufficient for all the varied tasks of analysis, discussion, description and generalization. He is at home in English, French and German, and responds with equal alacrity and infectious vivacity to drama, poetry or fiction. While the novelists—Dickens and George Eliot, Meredith and Henry James, Elizabeth Bowen and Ivy Compton-Burnett, André Malraux and François Mauriac—fill the wide expanse of the book, the poets—Shelley, Rilke, Stephen George—like axes of reference or foci of concentration, hold it together, giving form to the content and significance to the detail.

Being familiar and even intimate with various languages, arts and critical disciplines, he is able to insinuate, again and again, the filiations between them—between poetry and music, for example, or between Dostoevsky's Vekhovensky and Malraux's Chen, or Barbellion and Kafka. Comparative criticism, in Mr. Sackville-West's hands, thus acquires a new intensity of vision and clarity of expression. As for the *obiter dicta* that are strewn over the pages, they are as profound as they are memorable:

> If the classical poet pursues his images, the romantic is pursued by them; and frequently overtaken.
>
> The isolation and expression of essences is the problem which faces great artists in their final period of creation.
>
> Poetry does not ease, it intensifies.
>
> War cannot change a man's character; it only modifies the intensity of certain characteristics.
>
> There seems no reason why criticism should lower its standards, simply because daily life has had to do so.

This last sentence actually sums up Mr. Sackville-West's critical credo: let not *all* be lost, because *much* is surely lost. Are we indeed standing on the threshold of yet another Dark Age? Even so, such values as we cherish still, the essences of our culture, must be kept alive, not only for our present salvation but also "for the nourishment and delectation of a far and distant future." *Inclinations*, in short, is creative criticism in the best sense; it gives new life to literature, and a new hope to life.

K. R. SRINIVASA IYENGAR

Ask the Children. By Lt.-Col. Ford Thomson, m.b., ch.b., i.m.s. (Retd.) (Cassell and Co., Ltd., London. 288 pp. 1950. 15*s*.)

Colonel Ford Thomson has presented a carefully worked-out system of character training, useful to parents and teachers, and one which many of us, if we are truthful, must agree to be based on facts instead of pleasant fancies. At the same time his ideas will rouse great opposition, especially from those wedded to "freedom" and individual psychological treatment. For instance, one of his practical suggestions is that, as punishment is a necessity in child-training (in itself a controversial idea), physical punishment is both more humane and more efficacious than any form of mental penalty or system of rewards. It is interesting to find that wherever groups of children have been asked, as the author stresses they should be, as to their own feelings about punishment, they usually prefer the sharp, prompt physical punishment. It may be that certain types of children disagree, but the many I have known usually prefer a definite punishment in order to "feel better" and "get it over with." In certain cases where restitution can be made, then physical punishment is unnecessary, but in other cases (such as various offences in school) there may have to be some formal punishment in order to help the child overcome his own faults. Recently, in an English school I know, the Headmaster decided to abolish physical punishment, and to substitute detention at the end of each week for all offences. When asked, all the boys said that they did not like this; it did not make them better, but rather worse!

It may be said that the whole idea of punishment presupposes that the child shall not like it! Yet the author demonstrates clearly that no true discipline is possible without the willing co-operation of the child who agrees to certain sharp punishments in order to help him keep certain rules. In Colonel Ford Thomson's work with normal and delinquent children in India he found success by instituting "Law Classes" in which definite character training was undertaken each day. The children accepted the rules and ideals put before them and freely agreed to keep "the law." We find the same type of system, in a somewhat different form, in our Scout and Girl Guide schemes. The children freely accept ideals and rules of conduct and do their best, with adult help, to live up to them. There is something of this "code" in our old-fashioned English Public Schools, and in the upbringing of children by "old-fashioned" parents...but these have not always succeeded in getting the whole-hearted co-operation of the children.

There is so much here of interest and help to parent and teacher that it is impossible to mention more than a bare outline. The division of the book, however, into "The Evolution of Mind," "The Mind of a Child" and "Training the Child" indicates the scope of this truly original book. It is original because it is based on sound thought and practical experience, and is the more helpful because it acknowledges other points of view and explains why the author differs.

The only serious disagreement I have with him is that *he* is sure that most parents are fond of their children but that very few teachers love their pupils.

As a teacher of young children in England *I* begin to wonder if *any* parents love their children...while I am sure that most teachers do...or they would never put up with their jobs!

ELIZABETH CROSS

The Quest of Enlightenment. A Selection of the Buddhist Scriptures, translated from the Sanskrit. (89 pp.); *The Road to Nirvana.* A Selection of the Buddhist Scriptures, translated from the Pali. (95 pp.) Both by E. J. THOMAS, M.A., D.LITT. (Wisdom of the East Series, John Murray, London. 1950. 4*s.* each)

Dr. Thomas is already well-known as a writer of authoritative works about Buddhism and the Orient, and as a scholar of Pali and Sanskrit he occupies a special position of his own.

The Quest of Enlightenment comprises 21 short translations of *sūtras* from the Sanskrit, and *The Road to Nirvana* the same number of *suttas* from the Pali. In nearly every instance *sūtras* are identical in substance but differ in language owing to the difference in their origin. It is difficult, indeed, to see how any one having one of them can afford not to possess the other and we have here a perfect illustration of the basic identity of Buddhist teaching running through *sūtras* from the Sanskrit and those from the Pali.

These two books by Dr. Thomas are not works *about* Buddhism; they are actual translations and therefore much more valuable than the best book written only about the subject. Here the inquirer can find and keep the Buddha word, here he has in a small compass and for a few shillings just what he has been seeking to supplement and support those other books he already possesses which have given him the wish to gain further instruction in the Dharma.

Buddhism is a Path to be walked. It is not merely a subject to be studied. The student becomes a disciple and learns to place his own feet on the Way leading to Nirvana and Enlightenment. Dr. Thomas has explained in the Introduction to each volume how this can be done, and set out the stages that lie before the aspirant. Their value therefore cannot be too greatly emphasized, and our debt to the author for his work on our behalf is not to be set aside lightly. Every inquirer and advanced student will find here much of the greatest interest and of real worth.

BAYARD ELTON

Alaṁkārasaṁgraha of Amṛtānandayogin. Edited by PANDIT V. KRISHNAMACHARYA and PANDIT K. RAMACHANDRA SARMA. Sanskrit. With an Introduction in English by C. Kunhan Raja. (The Adyar Library Series No. 70. Adyar, Madras 20. 256 pp. 1949. Rs. 9/-)

This is a work on Poetics which is now published in full for the first time. It is a critical edition, very well done, and we must congratulate the editors and publishers for bringing out this volume.

O.

World Invisible: A Study of Personality. By DALLAS KENMARE. (Williams and Norgate Ltd., London. 144 pp. 1949. 8*s.* 6*d.*)

Many thoughtful people are looking about in this rather terrifying world of ours for hopeful signs to encourage the belief that there may be a way out of our difficulties and a happier future. The hopeful sign which particularly interests the writer of this book is " the growing interest in ' personalism' and ' personology.' " The volume is, as the subtitle informs us, a study of personality, which word is defined on p. 81 as

> the quality, or essence, of the human being which is peculiar to each individual, as unique as, and far more potent than, the features of the face.

The author sees in the effort of human personalities to develop reverence for each other the path to the solution of the whole vast problem of humanity: to live by love and mutual trust. As a means of achieving this attitude she recommends always laying stress on *differences*. " Current thought stresses ludicrously similarities, " she remarks. That may be so sometimes, but she leaves out of account the ways of doing this which are not in the least ludicrous—the ways which emphasize not only basic similarities but also the essential unity between human beings and thereby help us moderns to rediscover for ourselves a fact enunciated by the ancients, namely, that it is for the sake of the common and universal Self that others become truly and lastingly dear to us. Many interesting side-lights on life and experience are assembled from numerous sources in this small volume. Particularly interesting is the chapter on " Personality and Freedom " at the head of which we find John Donne's arresting statement: " I hold the key of my prison in mine own hand. "

A. DE. L.

Gandhi Memorial Peace Number. Edited by KSHITIS ROY. (The *Visva-Bharati Quarterly*, Santiniketan, West Bengal. 338 pp. Illustrated. 1949. Rs. 10/-).

This Special Number of the *Visva-Bharati Quarterly*, founded by Rabindranath Tagore, was originally designed as a Peace Number and intended primarily as preparatory for the World Pacifist Meeting, held in India last December. In the meantime, however, Gandhiji had passed away, so the Number was appropriately converted into a Memorial Number for that great Pacifist. Thus, the Number is not only a sheaf of tributes to the genius and goodness of Gandhiji, but also a forum for philosophers and practitioners of peace, with special emphasis on the fundamentals of the Gandhian ideals and economy. The editor has been successful in securing several well-known contributors. Some of the subjects covered are " Gandhi and Gandhism, " " Unity—Gandhiji's Conception, " " Gandhian Symbols, " " Gandhiji and Peace through Education, " and " Satyagraha against War. " There are a few fine photographs and sketches of Gandhiji and a charming linocut by Nandalal Bose, besides some poems of Rabindranath Tagore germane to the theme of the hatred-filled world and the innermost cry of humanity for concord and love. The quality of the whole production is high, for which the editor is to be congratulated.

G. M.

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

A thought-provoking paper on "Mysticism in the U. S. A.," prepared for the Indian Institute of Culture by Miss Katherine Merrill of Los Angeles, was read there on her behalf at a public meeting on April 6th, and then discussed. Believing that "every soul does have at some time the mystical urge" she finds it behind the surprising number of cults that flourish in her country. Far indeed as these are from the high Mysticism of ancient times, she finds the supporters of such cults to be moved by mystical aspirations, and the cults themselves, for all their encouragement of psychism, to save some from falling into the sacerdotalism represented by the Roman Catholic Church.

Her analysis of the illogicality of Spiritualism might well have been supplemented with a warning against its dangers, but the metaphysical and other shortcomings of Christian Science and the offerings of modern Rosicrucianism and of the Oriental "occultists" in the United States are well assessed. The climax of travesty of sacred things seems to have been attained by the "Feast of Truth," of unsavoury memory, a profit venture on the face of it. The best of the cults, if only because the most innocuous, appears to be the New Thought Movement, for all its encouragement of showing off and its lack of philosophical basis for ethics promulgated.

The "sparks of desire for spiritual growth, yearnings for higher, truer living," in other words, are there, showing "philosophical and religious *tendencies.*" More than that Miss Merrill cannot concede. Can India, with its noble tradition of spiritual aspiration on the part of many, claim that that aspiration has not often been exploited, not alone by orthodoxy, but also by strange psychic cults? India can echo Miss Merrill's exclamation :—

> Who is to say when some wind of Spirit will fan these sparks into a flame strong enough to burn away the countless falsities, and so greatly intensify the truths in men's thought, that the divine perceptions once called Mysticism may again enlighten the secret recesses of human life!

"Organized Labour and the Public Interest" is the timely theme of Carroll R. Daugherty of Northwestern University in the Spring 1950 *Yale Review*. The fear of labour unions' abusing, in the interest of a group, the power claimed and conceded in the name of justice has been aroused by the widening area of union demands, to enforce which the strike weapon is invoked. Mr. Daugherty reports more democracy in American industry since the advent of unionism than before, with notable examples of union-management co-operation, the unions generally supporting the free-enterprise system of capitalism. But he finds some of the union demands failing to show a grasp of economic facts, such as the limitation of resources, which imposes per-

haps a choice between objectives, *e.g.*, between high wages and medical and retirement benefits.

Mr. Daugherty sees hope of the amicable solution of labour-management problems, without undue Government interference, but how can this be hoped for so long as the unions' basic objectives are, ultimately, "the personal aspirations of the worker"? The tendency of our money-based civilization is, unfortunately, to place only an economic value on the beneficence of honest labour, ignoring the moral, intellectual and spiritual aspects of work. Mr. Daugherty suggests constructively:—

> The sights of both unions and companies could be raised and held to horizons much above the confines of their own enterprises. Thereafter they might well nourish a growing inclination to consider the long-term public good in their own private decisions.

The unions and the public interest will both be best served when workers view their labours as service to the community as a whole, and when labour and management both key their individual and group demands to justice to collective humanity. The long-run interest of the part can never transcend the interest of the whole.

The study of "Communism and the Asiatic Mind" which the Iranian writer Emanuel Sarkiyanz contributes to *The Yale Review*, while unrealistic in some points, ill-informed on others, is on the whole encouraging. The assumption of an "Asiatic Mind" might itself be challenged, as also his attempt to apply the Messianic redemption idea of pre-Revolution Russia and of Mahdism to Hinduism and Buddhism, as a factor to be taken into account in practical present-day politics. He even claims that "despite chronology, Mahatma Gandhi, within his lifetime, was considered an incarnation of Vishnu," which will come even to his followers as news indeed! Also the insistence on Asian subordination of individuals to the State ignores the Indian democratic tradition.

He sees Revolutionary Russia's early bid for Asian sympathy by the repudiation of imperialism and colonialism as having played a large part in bringing about their downfall. The Asian aspirations to independence had been an asset to Communism; their achievement had weakened the latter's appeal, which had, moreover, been undermined by Russia's subsequent return to the imperialist policy which she had repudiated, as also by her persecution of Asian religious groups within her borders. The Indian distaste for Communist violence might have been mentioned as another factor of estrangement.

Mr. Sarkiyanz is confident that

> the Soviets could never really close the gap which separates their professed machine-age aspirations from the religious and emotional forces which still motivate the peoples of the Orient.

But, as he points out, the ideological attractiveness of Communism is one thing and its coercive power another, and he gives a warning which India will do well to take to heart:—

> Communism finds its greatest potentialities in areas where the beginnings of industrialization, the strengthening of the middle class, and the establishment of constitutional government have not been accompanied by reforms of antiquated agrarian conditions.... This has been the process in China. The existence of the same inherent prerequisites for a similar development in the Middle East make that region the weakest link in the anti-Communist defense system in Asia.